

ARMANDVS IOANNES DV PLESIS  
Cardinalis de Richelieu



Sic oculis. sic Ille manu. sic ore decorus:  
Pallada. in hoc Martem Mercuriumque Vider.

P.G. De Vauchelles.



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LETTER  
OF  
MONSIEUR  
DE BALZAC.

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Translated into English, according to  
the last Edition.

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By W. T. Esq.

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Lege & Collige.

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L O N D O N,

Printed by Nicholas Oker, for Richard  
Chatterbuck, and are to be sold at his  
Shop, at the Ball in Little-Britaine.

1634.

THE  
LETTERS  
OF  
MONSIEUR  
DE BALZAC.

Translated into English, according to  
the French Edition.



By W. H. P.

Printed by J. D. Collier.

LONDON.

Printed by J. D. Collier, for R. B. Collier,  
Clarendon, and are to be sold at his  
Shop at the Ball in Court Street.

1834.





# TO THE RIGHT

HONORABLE WILLIAM

Lord CRAVEN, Baron of

Harsted Marston, &c.

My Lord, I : agnified nas moy, lan

Of to know your Lordship;

is an ignorance not Barba-

rine, but to be knowne

to you, is an honour in my am-

dition hath, alwayes aynd

as, but which my want of meritt or still

fortune, nekeny et attainted no

this tender of my true service, I offer you

the Votes of vally (law) of the poysoned

by that Vice of Ennuy, iustly of all

courage in youth, not for the glori-

but by the only spurre of glory. The vni-

uersall world (among the wonders of our

age) numbers you: and our world having

the

of

2



**To the Lord CARDINAL  
of Richelieu.**

MY LORD,



Here present you Mounſieur Balzac's Letters, which may well bee rearm'd new ones, even after the eighth Edition; for though they have long ſince beene in poſſeſſion of publike favour, yet may I juſtly ſay, this is the firſt time their Authour hath avouched them. The advantageous iudgement you have delivered of him, and the ardor wherewith all France hath followed your approbation, well deſerveth his beſt endeavours toward the perfectionating ſo excellent things: I have beene ſolicitous to draw him to this labour, to the end the world might know, that if I bee not worthy the ſhare I have in his reſpects, yet that I have at leaſt beene wiſe enough to make right uſe of my good fortune, and to cauſe it to become ſerviceable to the glory of my Countrey. But truly, were hee maſter of his body, or did his maladies afford him liberty of ſpirit, hee would not ſuffer any but himſelfe to ſpeake in this cauſe, and



## To the Cardinall

his Pen performing no slight acts, would have consecrated  
his own labours, and the wonders they have produced.  
But since time hath no prefixed time of duration, and in  
this all the good intentions which hereafter may befall  
him, are wholly to be employed in his Duke, The Prince,  
I esteemed it too small purpose to attend his health in  
this businesse, and that it was now no longer any time to  
deferre the purging of these curious Letters, from such  
blemishes as ill impressions had left upon them. They  
shall therefore now appear in the parity wherein they  
were conceived, and with all their naturall ornaments:  
Besides, I have added diuers letters of his, not as yet  
come to light, which may serue as a satisfaction to  
curiosity to all men; and bee as a remembrance of the  
time wherein he hath collected the same. And truly  
(my Lord) had it beene possible to place in the  
frontispiece of this Booke, a more illustrious name than  
of Monsieur de Balzac's inscription, I should  
haue beene farre from any such intention, yet would not  
the order of things, or the law of decency haue permitted  
any other reflection, then what I now make. I speak not  
at this present, of that dazzling greatness wherewith you  
are elevated, nor of that rare and necessary vertue,  
which rightly to recognize, the greatest King on earth  
hath esteemed himselfe not to bee such able. I will honestly  
say, I had reason to submit an eloquence produced in the  
Court and formed in Italy, to this other eloquence  
cultured both with wit and action, that by you is  
reign'd in Souerainety at all assemblies. Certainly  
(my Lord) you are more powerfull by the incomparable  
ability, then by the authority wherewith the King hath  
placed

## of Richelieu: OF

placed you. The onely aspect of your voyce hath a hidden property, to charme all such as hearken vnto you; and can bee possessed with any so wilfull passions, who will not be appeased by the reasons you propound; and after you haue spoken, you will at all times remaine master of that part of man, so may subiect to the worlds order, and which hath not any dependency vpon lawfull power, or tyrannicall usurpation. This is a truth (my Lord) as well knowne as your name, and which you so solidly confirmed at the last assembly of the Notables; at that in the great diversity of humours and iudgements, whereof it was composed, there was peradventure this onely point well resolved on, That you are the most eloquent man liuing. This being true, I can no way doubt, but the perusall of this Booke I offer vnto you, will extraordinarily content you, and that you will bee well pleased to retire thither, sometimes to recreate your spirits after agitation, and to suspend those great thoughts, who haue for their object the good of all Europe. It is a Booke (my Lord) wherein you shall find no common thing but the Title; (where entertaining some particular person) Adonsieur de Balzac reads Lessons to all men; and where amidst the beauty of Compliments and deccerity of Teasing, he often teacheth of the most sublime points of Philosophy: I meane not that wrangling parts thereof which reiecteth necessary varieties, so seeke after unprofitable ones, which cannot exerce the understanding without prouoking passions, nor speake of moderation without distemper, and putting the soule into disorder: But of that, whereby Pericles heretofore made himselfe master of Athens, and wherewith Epaminondas raised him-

## To the Cardinall

hath placed the prime place of Greece: which tempereth  
the humors of particulars, regulateth the obligation of  
Princes, and necessarily bringeth with it the felicity of  
all States where they command. This booke will make  
it apparent even to your enemies, that your life hath  
bene at all times equally admirable, though not alwayes  
alike glorious: How you have conserved the opinion of  
your vertue, even in the time of your hardest fortunes,  
and how in the greatest fury of the tempest, and in the  
most extreame violence of your affaires, the integrity of  
your actions hath never bene reduced to the onely testi-  
mony of your conscience. To conclude, It is in this  
Booke (my Lord) where I suppose you will bee well plea-  
sed to read the presages of your present greatnesse, and  
what hath bene foretold, not by Astrologicall rules, or  
the aspect of some Constellation, but by a true discourse  
founded upon the maximes of reason, and experience of  
things past, causing him to presume, that God hath not  
conferred such extraordinary endowments upon you, to be  
sate ever encloistered within your selfe. And that he hath  
loved France better, then to deprive her of the good you  
ought to procure her. But all these verities shall one  
day be comprised in that worke the King, by your mouth,  
(my Lord) hath commanded Monsieur de Balzac to  
undertake, and which one yeere of leisure will effect.  
There shall it be, where he will cause all men to confesse,  
that to have the quarrell of a perfect Prince, the reigne  
of so great a Monarch as ours, is to bee attended, that  
the Divine Providence never shewed it selfe more ap-  
parently, then in the conduct of his designs, and in the  
issue of his enterprises; and how Heaven hath so farre  
declared



## of Richelieu to T

declared in selfe in his favour, that were his State assaulted on all sides, and all ordinary means of defence should faile him, he hath yett sufficient to save himselfe, and performe miracles. Now as you are the prime intelligence of his Councill, and your cogitations the first causes of the good resolutions therein taken, you are not to doubt, (my Lord), but you likewise possess the principall place therein, after His Majestie, and that you participate more than any other of His triumphs. There shall you be revenged of all abuse, wretched writings you have formerly slighted. There the spirits of all men shall bee satisfied in the iustice of your deportments, and calumny it selfe will there bee so powerfully confuted, that to cry downe so legall a gouvernement as yours, ill affected French-men, and those strangers enemies to this Crowne, will finde no further pretext in affaires, nor credulity among men. And truly, when I (on the one side) consider how farall it is to those who gouverne, to be exposed to the enuy of great ones, and complaints of meaneer persons, and how Publike affaires have this fatality, as how pure soever the administration thereof be, they still afford sufficient colour to calumny, to disguise them and cause them to appeare iniust. And on the other side, when I consider that to guide this State is no lesse then to manage a body having no one sound part; and how there is no sicke person who doeth not sometimes murmure against his Phisitian; I dare bee confident (my Lord) that such a man as Mounseieur de Balzac will not proove unusefull unto you, and that the lustre of your actions, and glory of your life shall receive no diminution in his hands. I would say more, did I not

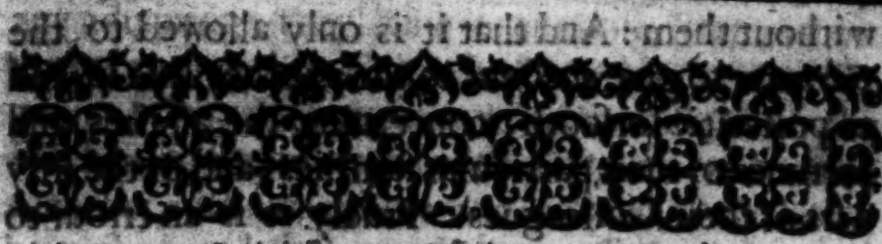
# To the Cardinals

**My Lord,**

**Your humble and**

**most obedient servant,**

**Sullivan**



THE PREFACE  
Vpon the Letters of *Monsieur*  
*de Baillart*  
By *Monsieur de la Motte*  
*Aignon.*

Don't not, but among those  
who shall see these Works, some  
there are who will esteeme them  
worthy a more advantageous  
Title then that of Letters, as  
well in regard of the greatnesse  
of those things therein frequent-  
ly handled, as in respect of the excellencie wher-  
ewith they seeme to haue beene composed:  
Butas I willingly excuse those, who with want  
of complements imagine they haue composed a good  
Letter, nor doe I lay any more blame such as therein  
neuer digresse from their particular affaires, to men  
I like well enough, that such writings as these,  
hauidg not beene made with any intention to bee  
put in Print, the World might well haue passed



## The Preface.

without them : And that it is only allowed to the  
*German* to give account to the age they live in, and  
to posteritie forsooth, concerning the affaires, and  
fortunes of their particular families, and of the silly  
doings of their Colleagues. Truly it is an error to  
beleieve, that grave and solemne subiects are to bee  
banished out of all Letters, or that such eloquence  
ought but slackly therein to appeare, and that the  
Manner of both these is only reserved for Pulpits  
and Panegyrick Orations ; as though valour neuer  
appeared saue onely in pitcht Battells ; and that in  
single Combats it were lawfull to run away, or that  
vertue therein were viterly vnausefull, because it hath  
fewer witnesses, neither is so fully regarded : But  
besides that, wee are no longer in those times where-  
in the State government was publicquely question-  
ed, where the Oratours forced the Lieutenants ge-  
nerall of armies to render accompt of their seuerall  
charges, and that consequently, there is no more  
any means remaining to become eloquent in that  
kind : Yet are these reasons, whereby wee may vn-  
derstand the merit of Letters to bee of no lesse re-  
gard then that of Orations. Howbeit, if there bee  
any necessity to find some difference betwene  
these, this at least may neither be in regard of the  
dignity of the Subiects, the force of Reasons, the  
usefullness of Discourse, nor in the sublimity  
of Concepts. To speak truth, when I consider the  
Orations yet remaining among the ruines of former  
ages, I am so farre from publicly praising them, or  
being overpressed, I am so farre from admiring  
any

## The Preface.

any advantage they haue over those Letters now extant among vs, both of the same Authors and Ages, as I doe not so much as wonder at all, how the first hauing bene armed with discourse and voice, together with the gesture and motion of the body, haue produced such prodigious effects as wee all know, and haue so often, as it were by maine force, extorted the consents of all hearers; yet the second, though they had not the like arms and attayments, haue notwithstanding not bene any way inferior. Those smooth Exordiums whereby they prepare, and put themselues by easie accesses, as it were into possession of the Readers, those straites and passages whereby they condu& the spirits of men from pleasant to painefull, and from grieuous, to gracious objects, to the end, that hauing in a manner shaken and cast them out of their former stations, they may afterwards force them to fall on what side they please. Surely all these advantages are so peculiar to Orations, as I ingeniously confesse, Letters doe not so much as know what they meane. In these, we enter at the first dash upon the matter, nor doe we scarce at any time, quit the same, the reasons goe altogether alone without assistance, and all the ornament allowed them, is onely freedom of conceptions, the secunditie of language, and that they passe not promiscuously. But as concerning the Subjects, they are common to both kinds of writings, and it is an error to imagine, there are some so particular to the one, that the other cannot touch vpon the same without iniurie therunto. Vpon the

## The Preface.

whatsoever; Paſſages with diſcourſes, Apologies, Con-  
ſultations, Judgements upon morall actions, whe-  
ther good or bad opinions and cenſures upon occu-  
rrents, of thoſe which pleaſe, and thoſe wee ought to  
deſpiſe, yea even indifferent accidents, briefly what-  
ſoever may fall into diſcourſe, and under reaſon, are  
the objects of Letters: So wee ſee, the greateſt and  
moſt important miſteries of our religion have been  
left unto us in Letters. All the wiſedome of the  
Pagan contained in thoſe of Seneca, and wee owe  
to thoſe Ciceri wrote to his friends, the knowledge of  
the ſecrets, and certaine inducements which cauſed  
the greateſt revolutions the world hath ever known,  
now with the ſhaking and ruination of the *Romane*  
*Empire*, wee are therefore to confeſſe Oratoricall  
Treatiſes to have no other ſubject then Letters; and  
that if there be any difference, it is none other then  
what is obſerved betwene our ancient Seas, and  
thoſe now diſcovered unto us till in our fathers  
times. The latter are no leſſe deepe then the other,  
they are capable of the like ſhipping, their ebbs,  
and floods are neither more full, nor leſſe vneſtayne;  
and all the difference diſcovered betwene them is  
onely this, that the winds ſtill not thoſe in like  
ſort as it doth ours, and in that they are ſeſſible  
of new ſubjects either to ſtormes, or tempeſts. In  
the former being within the power and capacite  
of Letters to treat of the ſame things, how much  
more rare and excellent ſoever one may con-  
ſider them to be then any other kind of writings,  
yea doe they not indeede receive thoſe extraordina-



## The Preface

ry motions which appere in Orations, first adithes  
the like high of exesse; nor the same Enthusias-  
mes or Raptures are herein found. In a word  
it is a more middle beauty; and a more rational  
quence. And finally, if the subject were indiffe-  
rent of be as illustrious as the person before whom we  
are to handle it; were it not as much as to abuse  
both the one and the other, to come short in our ex-  
pressions. Since the action ought neither to be publi-  
lique nor generally, if you intend to performe it  
negligently, and not to allow it all the ornaments  
whereof it is capable. And who can doubt that Cy-  
cerus being to make an Oration before Cæsar, after  
the change of the Common wealth, had not a great  
ter apprehension, and prepared not himselfe with  
more studious care, then if he had onely spoken to  
that beast with an hundred heads; he had so often  
led after his owne Phantasie; and whereof hee was  
in so full possession so long before, as to cause them  
to take the part best pleasing vnto him. In these last  
occasions, and in the presence of this man alone; he  
knew with whom he had to doe. Now had he borne  
tremors, or fearefull to faile before his Master, yet  
impute not this apprehension of his to proceede out  
of out of consideration he had of his greatness;  
nor from the reflection vpon those things hee came  
to accomplish. But he was in that he considered him  
as a man no lesse deified in the art of well speaking  
then himselfe; and who had heretofore contributed  
to the study of this science; so many rare gifts of  
spirit, and so many fire indowments of nature  
olden that

## The Preface

that had heretofore esteemed it more noble  
to conquer men by armes; then to convince them  
by arguments; and if of the two most excellent  
exercises of this life, his fortune and the famous-  
ness of his courage, had not caused him to make  
choyce of the former; hee might easily have dispu-  
ted for the glory of the latter with him. Or were  
it so that this excellent Orator might at this day  
returne into the world; and were personally, or by  
his Penne to discourse with those two great Cardi-  
nalls to whom the most part of these Letters are ad-  
dressed; is it not probable, comming to know them as  
well doe, that he would employ, and contribute a  
more exact study and sollicitude, then when hee  
was onely to please a multitude of ignorant people,  
and to speake to all that rable of ancient Rome.  
Wee shall yet againe be amazed at the perfection  
of these Letters; some whereof are written to the  
King; and appointed to be read (as in truth they  
were) with admiration in full counsell; and a great  
part of them addressed to the most eminent per-  
sons of our age. To speake truth wee may justly  
say, this is the first time any thing of perfection  
hath appeared in our language; so that if of all our  
ancient eloquence there bee ought worthy of  
comparison with this; it may bee that  
with much labour you shall produce some one Let-  
ter. For of all men who have hitherto written wee  
may affirme, that the most fortunate among them;  
when they made choyce of subjects able to subdue  
of themselves; have but bene absolutely condem-  
nable,

## The Preface

noble, and that amidst their writings, the soliditie  
of learning, and the suagenesse of language (to  
wit) the good and euill did equally appeare. But  
when at any time they fell vpon subiects where elo-  
quence onely swayed the Scepter, there truly it was  
where fortune forsooke them, and where the feeble-  
nesse of their proper forces was manifestly percei-  
ued, if they were not some way assisted by strange  
tongues. Some of them (to say the truth) haue  
doubted what way they were to take, and haue stru-  
uen to shew it to others, though themselves were  
not in it. In a word, the greatest glory those gar-  
ned who haue written with most perfection and pu-  
ritie, is only that which nature hath reserved for wo-  
men, to which sex eminent actions being denied,  
it seemeth they performe sufficient if they abstaine  
from euill doing. But to say that any hath ioyned  
Art to aboundance, and mingled mildnesse with  
Majestie, or hath raised his stile without either loo-  
sing himselfe, or straying from his subiect, that is  
it which in truth we could not see till this present.  
And questionlesse these braue and generous formes  
of discourse, and those great and strange concepi-  
ons wherewith these Letters are so curiously lined,  
and so pleneifullly graced, haue beene very tenderlie  
known in proceeding ages. This very order, and this  
number, whereof euery tongue is not capable, and  
wherein our eyes nothing to the Latine, and which  
appeares in all his words, though diuersely, and as  
their gender requires, do right haply appeare in this  
place, though the most part of writers before him  
haue



## The Prefate.

haue esteemed these perfections of small importance; yet notwithstanding, without the helpe of these two great secrets, neither ornaments of Art, nor graces of Nature, can bee but in part pleasing; nor can all the reasons the World can alledge perswade a Very woman resolving to resist: And to speake seriously, they are no lesse necessary among excellent discourses, and conceits, then discipline amongst Souldiers, without which, courage is of no effect, and valour most comonly proueth vnprofitable. As for me who haue knowne the Author from both our infancies, and who better then all others, can depose in what fashion he effectueth his labours; besides, knowing the great aduantage hee hath ouer all those who write at this day: I haue euer thought, that if any were able to raise our Language to the merit and reputation of such Eloquence, wherewith the Ancients were adorned, it should bee to him alone to whom our age oweth this glorie. Nor doe I doubt, but the comparison comming in question at this present, betweene these his writings, and those of others; the difference will bee easily discovered, assuring my selfe, that all spirits will dispose themselves to be ranged herein to mine opinion, and voluntarily to giue way thereunto. As for my selfe, who read the Ancients with all respect due vnto them, and the Moderns without any preiudicate opinion, doe notwithstanding confesse, that all I can conceiue in others is so farre short of the merit of these Letters, that abstracting from the passion I am possessed with both for them, and their

Author,

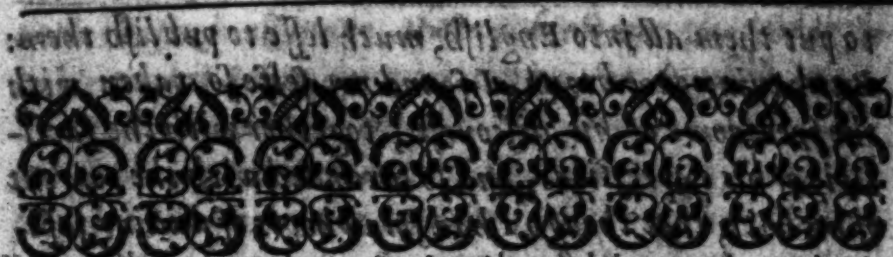
## The Preface.

Authour, hardly could I dispose my selfe to frame this Preface for them. And who is there will make any difficultie to giue them their due? Since hee whose very faults haue bene esteemed so faire, that they caused a Sect during his life, which yet continues after his death, hauing (at Meats) scene certaine discourses this Authour composed in those miserable times, and which stood in need of another age to be gratefully regarded, was astonished at his beginnings, confessing it was with vnwillingnesse, that the onely thing hee supposed to possesse by the generall consent of all, was raniished from him by one who as yet had liued but twenty yeeres. But surely, it was in this straine of writing which in that it is not restrayned within so strict limits as that of Letters, is capable of all the motions, and ornaments of Art, and of the same sort as was the other discourse he addresseth to the Pope who now is, vpon the like subiect, as that of Saint *Bernards* to *Eugenius*. And as God neuer chose among men any so accomplished with all perfections, as this person to command all others, so can I not conceiue any thing either more great, or extraordinary, then what appeareth in this worke, nor more futable to the excellencie of the subiect, and to the Maiestie of him to whom he dedicated his discourse. But if (to returne to the particulars of these Letters) it were necessary for the deliuering an vnpartiall iudgment, to consider those of the Ancients, I should seeme more respectfull then were requisite, if (putting them all together) I should vndertake to make

## The Preface T

them so much as enter into comparison with these; excepting onely those of *Seneca*, yea even in those (which in truth come not nere these) there is so infinite abundance of matter as can hardly bee imagined, and since all things therein appeare so confusedly, (that it seemes they were therein couched without choice, and to say truth, as it were at adventure, some who will yet further tax his stile will happily say, they are rather matters then Workes. But for my part, if there bee any defects therein, I hold they ought well to be borne with, in regard of so many rarities therein concurring; and when wee have said all, what appearance is there to vnderstand any thing we receive from a man who was worth seven Millions of Gold? And who once in his life had the heart, and ambition to aspire to the Empire of the whole world? Yet is therefore esteeme all wee receive from him; and from those times, yet suffer vs to commend our owne, wherein this science which meddeth with the commanding of spirits, and which was but formerly in it's infancy, is now found to be in his full maturity, and as it were of ripe yeeres. If therefore you acknowledge any obligation doe (as in truth there is) to these excellent Letters, you shall in short time see so solid, and just a iudgment proceed from this Author, that the Parliament shall produce all not any more able, and his solitariness will be so satisfactorie unto you, that you will make no more difference then I do, to prefer the time before the magnificence of Princely Courts, and the Pomp of most stately Cities.





THE  
TRANSLATOR  
To the Reader.



But, five years since, it chanced to  
peruse Monsieur Balzac's Let-  
ters (they being then as I suppose)  
but lately come forth in French,  
and as it should seem without the  
Authors approbation. For of  
eight Editions in severall pla-  
ces, since published, this only being the last, I was by  
him approved. Having therefore seen this Copy, was so  
farre from supposing it unworthy the reading, as (on the  
contrary) finding his stile right eloquent, and altoge-  
ther unaffected, his conceptions high, and the whole Booke  
richly adorned with great variety of learning, appearing  
almost in every Page. It raised no small desire in mee to  
try how his way of writing would suite with our language:  
I thought therefore good (as my occasions would permit-  
ted) and I have for my private recreation) to translate  
some of his Letters, without any other vast intention

## The Translatour

to put them all into English, much lesse to publish them: But having once begun, I found my selfe so taken with the freedome of his discourse, together with the facilitie of his expressions, and so surrounded with the torrent of his wit, that though I had small hopes of wading safely through, notwithstanding it seemed even delightfull unto mee to bee drenched in so rich so pleasing, and so plentifull a flood, yet after diuers attempts, I at last resigned on drie land, resolving to rest my selfe after these labours, and in priuate to enjoy the content I tooke in hearing Mounseieur Balzac speake, though but broken English. But I was not long left in peace with this resolution, before certaine my noble friends understanding I had translated on this subiect, did importunately sollicite me to put these Letters into Print, perswading me I should herein performe no vnacceptable service to my Countrey, especially to such who are vnacquainted with the French Language. Their power therefore overruling my bashfullnesse, though otherwise seconding my willing desire to bee usefull: I held it lesse faultie to incur the hazard of publike censure, then to bee taxed of wilfull inuillitie. So as (worthy Reader) I haue here exposed them to thy view: If the coarsnesse of the English habit wherein I haue clad them, seeme unsutable to their French attyre, or unfashionable in thy sight: Consider I beseech thee, that beautifull creatures are not altogether blemished, though but plainly attyred. If therefore you please so farre to fauour mee, as to excuse these my errors, I will herafter endeauour to become more serviceable. You will happily not here find all Balzac's Letters Englished, yea and diuers clauses left out: the onely

## to the Reader.

only reasonable bene, their subject not altogether sa-  
table to this State, nor very fitting for English ears.  
The rest are here presented to thy gracious acceptance,  
not doubting but they will prove both pleasing and pro-  
fitable to divers who endeavour to make right use there-  
of. My desires have aimed at that end: and my  
greatest ambition is to have them find courteous enter-  
tainment, and to afford Publique Utility.

Vale.

WV. T.

Perlegi





**P**erlegi hunc librum cui titulus (*Balsac his Let-*  
*ters*) una cum præfatione duplici ad Domi-  
 num Cardinall de *Richelieu*, & ad Lectorum, qui  
 quidem liber continet folio 176. (exceptis quæ  
 delentur) in quibus nihil reperio sanæ doctrinæ,  
 aut bonis moribus contrarium, quo minus cum pub-  
 lica utilitate Imprimatur: ita tamen ut si non in-  
 tra annum proxime sequentem typis mandetur hæc  
 licentia sit omnino irrita.

**T.VV GVLIELMVS HAYWOOD,**

*Capellan: domest. Archiep. Cantuar.*

*Perlegi*



THE LETTERS  
OF MONSIEVR

DE BALZAC.

THE FIRST BOOKE.

*A Letter from the Cardinal of Richelieu,  
to the Signior of BALZAC.*

LETTER I.



Though I have formerly deli-  
uered my Opinion to a friend  
of Yours; concerning some  
of your letters he shewed me:  
yet can I not satisfie my selfe

B

before

## The Letters of Mounſieur

before theſe Lines afford you a more *Authenticke* Relation of theſe. It is not a  
 ſimple Relation of theſe, but a more  
 ſubſtantiall Relation, and ſuch a  
*Prerogative*, that it compelleth (all who  
 haue their Eyes, and Spirits rightly placed  
 for the deliuering an vnpartiall opinion) to  
 repreſent them without Diſguiſe: My cen-  
 ſure ſhall be ſeconded by many others, and  
 if there be any of a contrary conceite, I  
 dare aſſure you, time will make them  
 know; that the defects they finde in your  
*Letters*, proceed rather from their *Spirits*,  
 then from your *Pen*; and how nearely  
 they reſemble the *Iſtericks*, who hauing  
 the laundelle in their Eyes, ſee nothing  
 which ſeemeth not vnto them to carry the  
 ſame colour: Heretofore meane *Was* admi-  
 red all things about the pitch of their *capa-  
 city*, but now their Iudgement ſecond-  
 ing their Sufficiencies, they approve no-  
 thing but what is within the compaſſe of  
 their *Talent*, and blame all whatſoever ex-  
 ceedeth



ceedeth their Study. I dare (without presumption) say in what concerneth you herein, that I see things as they are, and declare them to be such as I see them. The conceptions of your *Letters* are strong, and as transcendent above ordinary imaginations; as they are conformable to the common sense of such who are of sound judgements. The *Language* is pure, and the *Words* perfectly well chosen, without affectation; the *Sense* is clear and neat, and the *Periods* accomplished with all their numbers. This censure of mine, is by so much the more *ingenious*, as that approving whatsoever is your own in your *Letters*: I have not concealed to a certayne Friend of yours, that I found some rectification to be desired, concerning certaine things you insert of other mens: fearing least the liberty of your *Pen* should cause many to imagine that it is too often dipped in their humours and manners; and draw such as are more acquainted with you by name, then Conversation, to be otherwise con-

# The Letters of Monsieur

celled of you; then you willingly could  
wish. The manner wherewith you haue  
receiued this my *Adulse*, causeth me that  
continuing my former freedom, I will  
conclude, in aduertizing you, that you  
shall be answerable before God, if you suf-  
fer your *Pae* to sleepe, and that you are ob-  
liged to imploy it upon more graue and im-  
portant *Subiects*; being contented that you  
shall blame me, if in so doing you receiue  
not the satisfaction, to see that what you  
performe hereby shall be praysed and esteem-  
ed, & euen by those who would willingly  
picks occasion to controule them, which  
is one of the most sure markes of the per-  
fection of any *Workes*. You shall receiue  
some in this kind out of my *Affection*, when  
I may haue the opportunity to assure you,  
that I am,

Your well affectionate to serue you,  
the Cardinall of Richelieu.

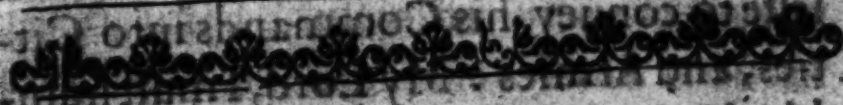
From Paris the 4. day of February, 1621.

hanc

B

To





To the Lord Cardinall of Richelieu  
from BALZAC.

LETTER. II.

MY LORD:

I Am as proud of the Letter you did  
me the Honour to adreſſe vnto me,  
as if there were a thouſand Statues e-  
rected for me, or if I were aſſured by in-  
fallible authority of my work excellency.  
Truly, to be commended by that man  
our Age oppoſeth to all antiquity, and  
vpon whose Wiſedome God might well  
intruſt the whole earths gouernment,  
is a fauour I could not wiſh for with-  
out preſumption, and which I am yet  
doubtfull whether I haue really receiued,  
or onely dreamed ſome ſuch matter. But  
if it be ſo that my eyes haue not deceiued  
me, and that you are hee who hath be-  
ſtowed that voyce vpon me, which hath  
bin choſen by all France to preſent her pe-  
titions to the King, and by the King him-  
ſelfe



ſelfe to conuey his Commands into Cit-  
ties, and Armies : My Lord, I muſt hum-  
bly then acknowledge you haue already  
payed me before hand, for all the ſeruices  
I can euer poſſibly performe vnto you :  
and I ſhould ſhew my ſelfe very vngrate-  
full, if I ſhould hereafter complayne of  
my fortunes : ſince vpon the matter, the  
goods and honours of this World are  
moſt ordinarily none other then the in-  
heritance of Sots, or rewards of Vice,  
Eſtimation and Commendation being  
onely reſerued for Vertue. Ought I not  
then to reſt highly ſatiſfied, hauing recei-  
ued from your Mouth the ſame Prize  
which Conquerors expect for their Vic-  
tories? yea, all that your ſelfe could hope  
for, in lieu of your great and immortall  
Actions, if there were another Cardinall  
of *Richelieu* to giue them their due Com-  
mendations? But truly (my Lord) that  
it is a thing which will alwayes be wanting  
to your Glory; for when by your onely  
Preſence you haue appeaſed the ſpirits of  
an

an incensed Multitude; when by your powerfull Reasons you haue induced Christian Princes to set the Native Countrey of *Jesus Christ* at liberty, and to undertake the *Holy Warre*, when you haue gayned whole Nations to the Church, as well by the force of your *Example*, as by that of your *Doctrine*, who is of ability to pay you the Reputation which you in all right deserue? and where shall you finde so excellent a Witnesse for all the marucilous Acts of your Life, as I haue of my Watchings and Studies? I cannot chuse but reiterate this, and my ioy is ouer iust to be concealed. Is it possible this great Wit and high spirit, which hath bin imployed euen from his first Youth in perswading Princes, in giuing instructions to Embassadours, and hath beene listned vnto by old men, who haue seene foure Reignes? Is it possible I say, this man should valew me; on whose Approbation all enemies agree? nor is there among all men a contrary party, or diuersity

ſure of beleefe in this poynt. If I had a  
purpose to diſquiet the reſpoſe of this  
Kingdome, I would ſeeke for the con-  
ſent of ſlacke ſpirits; and I ſhould ſtand  
in need of the fauour of all ſorts of men,  
were I to ſtudy for Reputation in a po-  
pular State: but truly I neuer affected  
confuſion, or diſorder, and my deſignes  
haue euer aimed at the pleaſing of a few.  
For ſince you haue declared your ſelfe in  
fauour, as hee likewiſe hath done, for  
whom *France* at this day enuieth *Italy*:  
and ſince you carry after you the moſt ſo-  
lid part of the Court, I am content to let  
the reſt runne aſtray with *Turkes* and *Infi-*  
*dels*, who make the greater number of  
Mankinde. Yet (my Lord) I cannot  
thinke, that any hereafter will be ſo  
farre in loue with himſelfe, or ſo obſti-  
nate in his owne opinion, as not to be  
a Convertite by the onely reading the  
Letter you honour'd me with, and who  
in conſequence will not ſubſcribe to your  
great iudgement: And, if it be certayne  
that



that truth it selfe could not be strong enough against you, there is no question but that side whereon you tye shall agree, ought to be vniuersally followed. For my part (my Lord) let all men say what they will, I fixe my selfe with closed eyes there; and what enemies soeuer the reputation you haue allowed mee procure me: yet knowing your abilities and what you are, I will be no farther sollicitus for mine owne Interest, or future benefit, since it is become your cause;

I am

My Lord,

The 10. of March,  
1634.

Your most humble and  
most obedient servant,

BALZAC.

~~(The following text is a decorative flourish or printer's ornament.)~~

*To the Cardinal of Richelieu*

*from BALZAC.*

**LETTER III.**

*My Lord,*  
I humbly intreate you to be pleased by  
these presents, to permit me to con-  
firm unto you the assurance of my  
most humble Service, and that you  
would allow me to crave some Newes  
from you: It is the onely thing wherein  
I am now curious, and which in the  
very depth of my <sup>me</sup>retirednesse, obligeth  
me to reflect sometimes vpon worldly  
Affaires. But happen what can, I am  
most assured you will remayne con-  
stant euen amidst publique ruines, and  
that *Fortune* cannot bereaue you of those  
advantages shee neuer gaue you. Yet  
could I wish, that your life were some-  
what more calme, and lesse glorious:  
And that *Artemiza's* goodnesse hauing  
so

so great Affinity to what is infinite,  
 and which is of power to procure love  
 even amidst the most savage beasts, doth  
 in right deserve to obtaine peace, and  
 repose among reasonable Creatures. It  
 is not in vs to be Authors of hereafter,  
 nor doe our wishes rule the event of hu-  
 mane Affaires. But surely if there be a-  
 ny Justice in Heaven, (whereof there is  
 no doubt) and if God have an Eye to  
 worldly matters; wee must beleue the  
 teares of vpright persons shal not be shed  
 in vaine, or that your Queene shall waxe  
 old in her Misfortunes: yet at the least,  
 since our cogitations be still within our  
 owne compasse, and we being not forbid-  
 den to hope well, let vs make the best vse  
 we may of this small portion of Liberty yet  
 remayning. The vertue she hath hitherto  
 made vse of, in resisting her afflictions,  
 will happily one day serue to moderate her  
 felicities. And if God stroke a certayne  
 \*Woman with suddaine death, for that she  
 should have bene seated in the place, her

\*Madam  
 Gabriella,



deſtinated to this great Princeſſe; he ſure-  
 ly will not ſuffer that man to live long, who  
 hath ſo highly injured her. Howſoeuer (my  
 Lord) it is great Honour vnto you, not to  
 haue ſayled her in her afflictions, and to  
 haue vnder-vaiewed all worldly *Preroga-  
 tives*, to be vnfortunate with her. I know  
 that herein you ſatiſfie your ſelfe with the  
 teſtimony of a cleare conſcience, and that  
 it is not ſo much for Opinion of men, you  
 vndertake *Worthy actions*; as for your owne  
 private Satisfaction. Nor are you a little  
 to comfort your ſelfe, in that at this preſent  
 you are prayſed euen by your very enemies;  
 and to ſee your *Reſolutions* ſo doubtleſſe  
 to thoſe who haue great Armies on foote,  
 and the chiefe forces of the State vnder  
 their Command. I would ſay more, did  
 I not feare you might ſuppoſe, I had ſome  
 private Deſigne in my *Diſcourſe*, or ſecke  
 hereby to prepare you to receiue ſome kind  
 of importunity from me: But I moſt  
 humbly beſeech your Lordſhip to be con-  
 fident, that I being of *free Condition*, am  
 a little

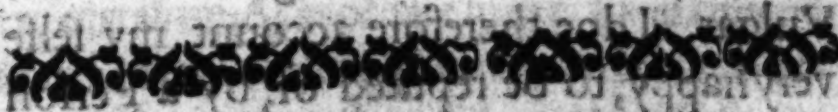
little acquainted with *Flattery*; and that I  
am not so giuen over to gaine, but that  
notwithstanding you were still in *Angni-*  
*on*, I would euer as really as at this Houre  
remayne

My Lord,

The 15. of May,  
1623.

Your most humble and most  
affectionate Seruant,

BALZAC.



To the Cardinall of Richelieu  
from BALZAC.

Lxxxxiiii.

My Lord,

W<sup>ere</sup> I not well acquainted with  
my owne insufficiency, I might  
well be possessed with no small  
vanity, vpon the Letter you did mee the  
Honour to addresse vnto me, and might  
well imagine my selfe to be some other

C;

thing

thing then if I was the day before I receiued it. But knowing it is no other then a meere fauour you pleased to affoord me, I will not flatter my selfe in my good fortune, nor lessen the Obligation due vnto you, in presuming to merit the same. If *Vertue* required any Recompence out of her selfe, she would not receiue it from other mouth then yours: and your Reputation is at this day so *Iust* and *Generall*, as it is become a *Verity* wherein the Wise agree with the Vulgar. I doe therefore account my selfe very happy, to be reputed of, by a Person who is able to giue a value to things of themselves worthlesse; and I attribute so much to your *Iudgement*, that I will no longer hold any meane opinion of my selfe, lest therein I should contradict you. Truly (my Lord) very difficultly will my parts any way answere your Expectation. The time my *Fauour* affordeth me for rest is so short, I can hardly imploy it to other purpose then to complaine of its cruelty. I haue enough to do to liue, and to make that



that good : I keepe my selfe as careful-  
ly as though I were composed of *Chri-  
stall*, or as if I were some necessary  
matter for the good of all men. Yet (my  
Lord) you have so great power over me,  
that I will strayne my selfe to shew my O-  
bedience, and to giue you an account  
of my leasure, since you please to thinke  
I ought not to deprive the World thereof.  
It is better to vnder glorious Dreames,  
then to labour in grosse Designes, and there  
are certayne Acts of the spirit, so excellent,  
that Princes are too poore, and their pow-  
er too slender to afford them their full me-  
rit. But my Lord, you haue often giuen  
so great testimonies of me, that if I should  
not haue some presumption, it were fit  
I lost my memory. Wherefore out of the  
assurance you giue me that my stile doth  
not stray from that perfection which  
men imagine, but neuer saw, nor haue  
attayned vnto; I will enter vpon a desighe  
which shall amaze our vulgar wits, and  
cause those who haue hitherto supposed  
they

they ſurmount others, to ſee I have found  
 what they ſeek for. Whatſoeuer I doe,  
 I will at leaſt haue you at all times preſent  
 to my thoughts, thereby to oblige my  
 ſelfe not to come ſhort before ſo great an  
 example, nor will I forget the place where  
 at this preſent I am, to the end not to o-  
 mit any thing worthy the *Ancient Rome*.  
 It is impoſſible at once to haue ſo glorious  
 objects, and degenerate thoughts, or not  
 to be transported with all thoſe Triumphs  
 of times paſt, and with the glory of our  
 Age. But this is not the place where I intend  
 to ſpeake, it being of too ſmall extent to re-  
 ceive ſo illimitable a Subject: It ſhall there-  
 fore ſuffice in concluſion of this my  
*Letter* to tell you, that ſince vpon your ad-  
 vice all poſterity dependeth, and the whole  
*Court* expecteth from you what they are, or  
 are not to beleue. I cannot chuſe (my Lord)  
 but to eſteeme my ſelfe right happy ſtill  
 miſt my greateſt miſeries, if you ſtill con-  
 tinue vnto me your equall *iudgement* with  
 the honour of your fauours. *Wrote this 10.*  
*of April, 1623.*

BALZAC:  
 TO



To the Lord Cardinall of Richelieu,

from Monsieur Balzac.

**M**Y purpose was at my arrival in France  
to haue presented my Service vnto  
you, in the place of your Residence,  
that I might haue had the pleasure to see you;  
but my health hauing not bene such, as  
to afford me the free disposition of  
my selfe: I am forced to deferre my con-  
tentment, in that kinde, and to intreate to  
heare some Newes from You, till I be a-  
ble to go to vnderstand them from your  
Selfe. In the interim, the better to cheare  
my Spirits, I will belceue they are as good  
as I wish them, and will imagine this  
Collicke of yours, whereof I had so great  
apprehension, shall be drowned in the foun-  
taine of Pougues. This truly is so gene-  
rally desired, and sought for at Gods hands,  
D by



by to many motives, that I am confident he will not (in this point) leave the felicity He hath prepared for our times *unperfect*; and that He loveth the *World* too well, to deprive it of the good you are to *Performe*. Armies being defeated, new Forces may be set on foot, and a second *Fleete* may be rigged, after the first perill: But if we should want your *Lordship*, the *World* would not last long enough to be able to repaire such a loss: And the King might have just cause to bewaile the same in the midst of his greatest *Triumphes*. He hath indeed an inexhaustable Kingdome of men. The *Warres* do daily afford him *Captaines*. The number of *Judges* is not much inferior to that of *Criminals*. It is only of wise men, and such as are capable to guide the *Steele* of States, whereof the scarcity is great; and without flattery to find out your *Equal* herein, all *Nature* had need put it selfe into *Action*, and that God long promise the same to *mankind* before he be pleased to produce him. I say nothing,  
my

(my Lord) I am not ready to sweare in verification of my *beliefs*, or which I *confirm* not by the *Testimony* of your very *Enemies*. The authority of Kings is not so *Soueraigne*, as that is, you *exercise* ouer the *Soules* of such as *hearken* vnto you. Your Spirit is right powerfull, and dayly imployed in great *affaires*, and which refresheth it selfe in agitation of ordinary *occurrences*: You are destinated to fill the place of that *Cardinall*, which at this *present*, maketh one of the *beautifull* parties of *Heauen*, & who hath hitherto had no *Succesour*, though he haue had *Heires* & and *Brothers*. This being thus, who will doubt that publicke *Prayers* are to be *offred*, for so precious and necessary a *health* as *yours*; or that your *life* ought to be deare vnto you, within you are to conserue the glory of our *age*. As for me (my Lord) who am assaulted on all sides, and to whom nothing is remayning saue *hope*, being the only *benefit* of those who are *deprived* of all others: since my misfortune wil needs make me that *publicke* sacrifice, which is to be charged with





stand that the Pope hath created you a  
Cardinall; I make no question but you  
receiued this Newes as a matter indiffe-  
rent vnto you: and that your Spirit be-  
ing raised aboue the things of this world,  
you behold them with one and the same  
Aspect. Yet since herein the publike  
good meeteth with your particular inte-  
rest, and that for your sake the Church re-  
ioyceth euen in all the most irkesome  
Prisons of Europe, it is not reasonable  
you should deprive your selfe of a con-  
tentment no lesse chaste, then those Hea-  
uen it selfe affoordeth vs: and which pro-  
ceedeth from the same cause. All good  
men (my Lord) ought in these times to  
desire great Dignities, as necessary  
meanes to vndertake great matters. If  
they doe otherwise, besides that God  
will demand a strict account from them  
of those his graces, whereof they haue  
made no good vse: the World hath like-  
wise iust subiect of Complaint, seeing  
them abandon it as a prey to the wicked,

and that their deſire of eaſe cauſeth them to forſake the publicke good. This (my Lord) is to let you know, you are to reſerue your *Humility* for thoſe Actions, paſſing betwene *God* and *Your ſelfe*: But that in other caſes you can neither haue too much *Wealth*, nor ouer great powert; ſince *Obedience* is due to *Wiſedome*; there being certaine vertues not practiſeable by the poore. I doe therefore infinitely reioyce, to ſee you at this preſent raiſed to that eminent *Dignity*; wherein you fill the *Vniuerſe* with *Splendor*, and where your ſole *Example* will (I hope) carry ſo great weight, as to cauſe the *Church* to returne to the *Purity* of its firſt *Infancy*. Truly, if there be any hope to expect this happineſſe; and to ſee rebellious *Spirits* perſwaded, as we behold their *Cities* forced; you doubtleſſe are the man, from whom wee are to expect this felicity; and who is only able to ſhew the victories of *Kings* by the ſubuerſion of *Misbeletters*. To this effect doth all  
Chriſten-

Christendome exact these achievements at your hands, as a last instruction, and the generall peace of Consciences: and my selfe who have thus long beene in search after the *Idea of Eloquence*, without finding among vs any which is not eyther counterfeit or imperfect; am very confident you wil bring it to light in the same excellency as it was, when at Rome the Tyrants were condemned, and when it defended the oppressed Prouinces. Though Purple be very refulgent, yet will it receiue a farther luster by this your Dignity, carrying command where euer it commeth; and which is particularly so proper for the conduct of Soules, as it is onely to that power whereto they will submit themselves. My Lord, if I haue any hope to be knowne in after Ages, or that my Name may passe to Posterity; they shall finde this consideration to be the first obligation vnto me, of seeking the Honour of your Acquaintance, and that hauing heard you speake, you did



did ſo abſolutely purchaſe both my  
thoughts and affections, that ſince  
then, I haue euer reflected vpon you,  
as on an extraordinary perſon, and  
haue euer paſſionately remayned

My Lord,

The 16. of Decem-

ber, 1631.

Your moſt humble, moſt  
obedient, and moſt  
faithfull ſervant,

BALZAC.



To the Cardinall of Richelieu

from BALZAC.

Letter VI.

MY LORD.

**H**Ad the wayes beene ſafe, or if the  
good order you haue taken for pub-  
licke ſecurity, had not beene ſubiect  
to the like ſucceſſe as are wholeſome  
Lawes, which are ſeldome well obſerued,  
I ſhould not be neceſſitated to take a lon-  
ger time then you allotted me when I  
parted

parted from *Fontainebleau*, nor had I till  
now bene constrained to spin out the  
time of my Dispatch. But though your  
Commandments are all powerfull in me,  
yet you know necessity will first be obeyed,  
nor will you (I hope) be displeased that I  
haue made choyce of a Prison whereto I am  
accustomed, to auoide another not so  
commodious forme. This hath not hap-  
ned but to my extreame grieffe, since I  
haue not bene able to be a witnesse of the  
most illustrious life of our Age, and haue  
thereby lost halfe a Yeare of your *Actions*  
which (well nigh) fill vp all our *History*.  
For though we are not so remote from the  
World, that no Newes can come to vs,  
yet they passe so many places, as it is im-  
possible they receiue not diuers Impressi-  
ons, or that they should arrive here in their  
purity, since they are often altered from the  
very *Source*; yet haue I vnderstood, and  
*Fame* hath published euen in Deserts, the  
great Conflicts by you vndergone, and ac-  
chieued for the Honour and Reputation of

E

Franco

France, and how you have subdued the  
 subtilties of Strangers, being in truth  
 more to be feared then their Forces. I  
 heare now *Mary* hath spent all her practi-  
 ces without hurting any; and how those  
 State-men who made accompt to Seigno-  
 rize in all Assemblies, and to be Masters  
 in all Reasons of State, were vnable to  
 defend themselves against you, but with  
 passion, and choller: nor to complaine of  
 any other thing, but that you perswaded  
 them to what other they were before, hand  
 refused not to yield. So as (my Lord)  
 those who learned vs *Barbarians*, and by  
 their treaties commonly tooke reuenge of  
 our Victories, haue in the end found  
 wisdom on this side the *Alpes*, and haue  
 well perceiued there is a man who hath  
 abilities to hinder them from deceiuing o-  
 thers. They stood amazed to see a Ser-  
 uant who would not suffer there should  
 be any Master greater then his Soueraigne.  
 Who was as sensible of the least Emils of  
 his Country, as of his proper sorrowes,  
 suppo-



supposing himselfe to be wounded upon  
 the least apprehension, when any made  
 shew of trenching upon the Dignity of this  
 Crowne. But when they found you ap-  
 plied present remedies to all such inconve-  
 niences as they objected, that you preven-  
 ted the difficulties they offered to propose,  
 that you diued into their soules, drawing  
 thence their clearest Inventions, and how  
 at the first conference you made answer to  
 what they reserved for a second. Then it  
 was indeede, when their *Plume* was turned  
 into *Choler*, and when you put their hu-  
 mane Wisdome and politique Maximes  
 to a stand. For as we see it is sufficient on-  
 ly to let Good appeare, to cause it to be  
 beloued, and truly if Reason had the like  
 power over the Will, as it hath over the  
 Understanding, all those *Italians* doubt-  
 lesse, who heard you speake, had return-  
 ed good *Frenchmen*, and the safety of  
*Christendome* together with the security of  
 her Princes, had bene but one daies worke.  
 Forraigne warres had bene ended in your

chamber, nor should we now haue any more then one businesse vpon vs, and the Kings Forces had at this present beene imployed only in suppressing the Rebels of his owne Kingdome. My Lord, I hope you are perswaded (though I could not probably expect any slight occurrents from the place where you are) yet that I receiued these with much emotion and transport, it not being in my power to dissemble my ioy, when I vnderstood how their Maiesties are not wearie of your Seruaice, and how after hauing tryed diuers Counsels, it was in conclusion thought best to follow yours, and that you proceede in the affaires of Europe, by being conductor of the Fortune of France. Truly, of all exteriour contentments, there is not any whereof I am so sensible as of that. But on the other side, when I vnderstand that your Health is daily afflicted, or threatened by some accident, that the Tranquillity your Conscience affords you, hinders you not from hauing full  
 chamber  
 Nights.

Nights: And how amidst the happy suc-  
 cesses befalling you, life it selfe is notwith-  
 standing sometimes tedious vnto you; then  
 indeed I must confesse they touch me in  
 the tenderest part of my Soule. And whilst  
 the Court makes thousands of feined Protes-  
 tations vnto you; there is an Hermit some  
 hundred Leagues from you, who mournes  
 for your maladies with vnfeigned teares. I  
 know not whether or no I may presume to  
 say; I lose your lye is it not probable you  
 will take offence at a Word wherewith you  
 know God himselfe is well pleased in My  
 Lord; I do in such manner loue you, as I  
 am either sicke vpon the Relation of your  
 indisposition, or if the newes be current  
 that you are recovered, yet haue I still an  
 apprehension of what alteration each houre  
 may bring vpon you. Ought it then to  
 be in the first of your Prayer; and in your  
 inquietude for want of sleepe, that you un-  
 derstand these publicke acclamations, and  
 the due praises you haue purchased. Shall  
 the Soule suffer, and the Spirit reioyce, or  
 they



they continue tormented amidst these Try-  
 umphs, or that you (at once) performe  
 two contrary Actions; and at the same  
 time have neede as well of Moderation,  
 as Patience: If *Perseus* could be miserable,  
 or if that Sect which acknowledgeth no  
 other euill, but paine; nor any greater  
 good then pleasure, had not bene gene-  
 rally condemned: the Diuine prouidence  
 had receiued complaints from all parts of  
 this Kingdome; nor had there bene an  
 honest man knowne, who for your sake  
 had not found something farther to be de-  
 sired, in the conduct of this World. But  
 (my Lord) you vnderstand much better  
 then I doe, that it is only touching the fe-  
 licity of beasts, we are to bealous the bo-  
 dy, and not concerning ours, residing  
 onely in the supreme part of our selues;  
 and which is actually sensible of those  
 disorders committed below her, as those  
 in Heauen can bee offended by the  
 tempests of the Ayre, or vapours of the  
 Earth. This being true: God forbid, that  
 by

by the estate of your present constitution;  
 I should judge of that of your Condition;  
 or that I should not esteeme him perfectly  
 happy who is superlatively wise. You  
 may please to consider, that howbeit you  
 have shared with other men the infirmi-  
 ties of humane Nature, yet the advantage  
 resteth solely on your side; since (upon the  
 matter) there is onely some small paine  
 remayning with you, instead of an infi-  
 nity of errors, passions, and fables falling  
 to our lots. Besides, I am confident that  
 the terme of your sufferings is well nigh  
 expired, and that the hereafter prepares  
 right solide and pure contentment for  
 you; and your after life season, as you are  
 become old before your time. The King  
 who hath use of your long living, makes  
 no unprofitable wishes: Heaven heares  
 not the prayers that the Enemies of this  
 State offer. We know no Successor that  
 is able to effect what you have not yet fi-  
 nished: and it being true, that our Forces  
 are but the Armes of your Head, and that  
 your

your Councils haue bene chosen by God  
 to re-establish the Affaires of this Age:  
 we ought not to bee apprehensive of a  
 losse which should not happen but to our  
 Successors. If shall then be in your time  
 (my Lord, I hope) that oppressed Nati-  
 ons will come from the Worlds end to  
 implore the protection of this Crowne:  
 that by your meanes our Allies will re-  
 paire their losses, and that the Spaniard  
 shall not be the sole Conquerour, but  
 that we shall prove the Infranchisers of  
 the whole Earth. In your time (I trust)  
 the Holy Sea shall haue her Opinions free;  
 nor shall the Inspirations of the Holy Ghost  
 be oppugned by the artifice of our Ene-  
 mies, resolutions will be raised worthy  
 the ancient Italy for defence of the com-  
 mon cause. To conclude, it will bee  
 through your Prudence (my Lord) that  
 there shall no longer be any Rebellion a-  
 mong vs, or Tyranny among men, that  
 all the Cities of this Kingdome shall be  
 seats of assurance for honest men, that  
 nouelties



ourselves shall be no farther in request;  
 save only for colours and fashions of Ac-  
 tions, that the People will resigne Liberty,  
 Religion, and the Common-wealth,  
 into the hands of Superiours, and that  
 out of lawfull government, and loyall o-  
 bedience, there will arise that felicity  
*Politicians* search after, as being the end of  
 Christian hope. (my Lord) that  
 all this will happen under your sage con-  
 duct, and that after you have settled our  
 repose, and procured the same for our  
 Allies, you shall enjoy your good deeds  
 in great tranquillity, and see the estate of  
 those things continue, whereof your selfe  
 have beene a principal Author. All good  
 men are confident these blessed events  
 will happen in your Age, and by your  
 Advice. As for me who am the mean-  
 est among those who justly admire your  
 Vertues, I shall not (I hope) prove the  
 slackest in the expression of your Merit.  
 Since therefore they (of right) exact a ge-  
 nerall acknowledgment, if I should faile



Sooner, being that my imagination is dra-  
 zed, on that my present payne doth no  
 longer adme of my composition. I begin  
 to lament the Fickleness and decaye as lost  
 goods, and as pleasures of my youth now  
 past to see here somewhat teares I am ready  
 to shed and how (as it were) to see if it may  
 be called living, to be in a continuall con-  
 tention with Death. True it is, there is  
 not sufficient efficacy in all the words  
 whereof this World makes use, to expresse  
 the evils I endure; they leave no place,  
 either for the Physicians skill, or the Astro-  
 nomers Patience; nor hath Nature ordaind  
 any other remedies for the same, save one,  
 by Payson and prescribers. But I much feare  
 least I suffer my selfe to be transported with  
 paine, or endure it lesse Christianly then  
 becometh me, being a Witnesse of your  
 Exams; and having had the meanes to pro-  
 fit my selfe by your Example. My Lord,  
 it is now time (or neere) I subdue this wic-  
 ked spirit, which doth forcibly transport  
 my will; and that the old Adam obey the  
 new



other Yet doth it not a little grieve me, to  
 be indebted to my *wife* for my *Sander*  
 health, and that I much desire it were some  
 other more noble consideration then necessity,  
 should cause me to become an honest man.  
 But since the means to live are bestow-  
 ed upon vs, and that we chuse them not, it  
 is fitting that reason convince our sensibili-  
 ties, causing vs to agree to what is other-  
 wise dissatisfull unto vs. At the which, we  
 must be all times conscience that we cannot  
 be safe to perish, when we are safely cast  
 on shore by some shipwrecke, and it may  
 be, if God will not drinke me, as he doth out  
 of this *World* I should never dream of a  
*man*, but will referre myselfe to be relared  
 unto your returne from *Italy*. I wish  
 posterity lay open my naked *Soule*, w<sup>ch</sup> so  
 you together with *grace* *Thangis* in the  
 same *Supplication* for myne sake you are  
 the only *Person* from whom I expect *Relief*  
 and I hold my selfe rich in the pos-  
 session of your good *Opinion*, then if I en-  
 joye the fauour of all earthly *Princes*,  
 other. and

and all the Wealth of their Territories and Kingdomes. Truly this is the first time (since I wrote to you from Lyons) I have made use of my hands, and I have received a hundred Letters from my Friends without answering one. Hereby (my Lord) you see, there is no other consideration (your self excepted) of force to cause me to breake silence, since for all others I have lost the use of speaking. Yet I beseech you to thinke (notwithstanding all this) my affection to be neyther penurious nor ambitious. The Riches I craue at your noble hands, are purely spiritual, and I am at this present in an estate, wherein I have more neede to setle some order for the affaires of my Conscience, then to reflect vpon the establishment of my worldly Fortunes. But (my Lord) to change Discourse, and a little to retire my selfe from my paines, what doe you thus long at Rome? Doth the Pope dally with vs? and will he leaue to his Successor the glory of the best Electi-

ion can be made. Is he not affraide lest  
 it be giuen out he hath some intelligence  
 with his Aduersaries, and that he taketh  
 not the aduice of the Holy Ghost, in what  
 concerneth the Churchs Honour: for Gods  
 cause brings vs with speede this Newes,  
 provided it bee the same the King de-  
 mande, and all good men desire. I hope  
 it shall not be sayd you haue spoken fro-  
 lye all this while to no purpose, or that  
 you can accuse his predictions, as etroni-  
 ous, who neuer falsified his word with  
 you, and who is perfectly

My Lord

Your most humble

ſervant,

The 1. of July,

1622.

Barre

(my Lord to change Discomfite, and a hinde

to rectie my selfe from my paines, what

To you thus long at Rome? Dost the

Pope daily with vs, and will he leane to

his succellor the glory of the best Electi.

on

F 3



*To the Lord Bishop of Ayre.*

For the true understanding of this Letter: it is necessary to be acquainted with the *Gallice*, the *French* residing at *Rome*, use to speake, who frame a new kind of *Language* to themselves, composed of *Italian* words, having onely *French* terminations.

LETTER IX.

*My Lord,*

I Think you will neuer be weary of going to *Cortege*, and that you will forever have an apprehension of the *Crepuscle* all the dayes of your life; so it is, that you have long enough caused the curraynes of your *Carrioch* to be drawne in presence of those of *Cardinals*; and that you may well be (ere now) acquainted with the *Court of Rome*, even from the *Papales* subjects, to those who desire to be admitted into the first degrees of *sanct* *Order*. For my part, I should soone be weary in seeing daily one and the same thing, and in beginning the day from the

mind

the first hour of night: What can there be so pleasing in the place where you are, that should deserve to stay you there? In faire weather the Sunne is dangerous: halfe the Yeare they breath nothing but *smoke*, and in the rest, it raineth so frequently, that it seemeth some Sea hangeth over the City of Rome. But it may be you take pleasure in seeing the Pope, a body over-shaken, and trembling with age and infirmities, who hath no other thing then *Ice* in his *veins*, and *Rubb* in his *Passage*. I cannot imagine how this object can afford you any great contentment; or that you are much taken with the society and Company of the great multitude of my Lords his Assistants, partaking of the one and the other Signature. Nor can it be *Carz* *zio* *se* whom you so often over-rule, who should intreate you to stay there for the furtherance of his Affaires. For being (as he is) a *Popeline*, and of the Family of the Cardinall *Ludouifio*, who affords him his full share, it cannot be but well with him.

him. I conclude therefore (my Lord)  
that I cannot guess the cause of your stay,  
if you take not the pains to tell me. For  
to imagine *Monsieur de Luze* not to be as  
vera Cardinall, were no lesse then to  
wrong the Kings credit, and to iudge a  
misse of publique acknowledgement.  
I am here at the *Antipodes*, where there is  
not any thing but *dyre*, the *Barth*, and  
a *River*. One had here needs make about  
ten dayes Iourneyes to finde a man:  
wherefore having in this place no other  
communication but with the Dead, I  
can relate no other Newes vnto you, but  
of the other *World*. Is it not true, that he  
who would haue burne his shirt, had it  
knowne his secrets, would hardly haue  
beene drawne to make his generall con-  
fession, and that *Alexander the Great*  
would with much difficulty haue beene  
induced to purchase *Paradise* by *Ha-  
mily*. What say you of poure *Brutus*?  
who killed his Father, thinking to con-  
found a Tyrant, and no lesse to repent



himselfe at his Death, in having loved  
*Xenia*, then if he had followed an  
 faithfull Mistresse. Doe you not yet re-  
 member the first Consul, whose words  
 smelt of Garlike and greene roasted  
 Meate? thinke you not they made use of  
 their hands insteede of feete, Being so  
 rough and dirty as they were, and wore  
 Shoes insteed of Gloues? These men  
 were not acquainted eyther with Sugar,  
 Muske, or Amber-greece. They had not (as  
 then) any pails of Gold, or Goblets of Silver.  
 They were ignorant in all sorts of Sciences,  
 andeasily to make way, and to haue do-  
 mination ouer men. I lately read how in  
*Venice* (in former times) men of greatest  
 quality, usually married with common wo-  
 men, and that either the good Husbandry,  
 or the mutuall correspondency was such a-  
 mong the Citizens, that one Wife serued  
 three Brothers. Think you that Francis the  
 first is called Great, for having vanqui-  
 shed the *Swisses*? or to distinguish him fro  
 his Grand child? or by reason of his great  
 Nose?

Noble: Give me a reason why *Salim* slew his *Father*, his *Brothers*, and *Nephews*? and after all this dyed but once? Were it not that I feare to be wearisome vnto you, I should neuer make an end of my *Newes*, yea I should be sufficiently stored to entertayne you my whole life-time. But it is high time that *Unprofitable Speeches*, giue place to *Pious Cogitations*; and that I leaue you among your *Myrtles* and *Orange-Trees*, where you are neuer better accompanied then when you are alone. I will here conclude, rather out of *Discretion*, then for want of *Matter*: But this shall not be till after I haue sayd, that of all those who haue any share in your *Fauiours*, there is not any who is therein more proud of his good *Fortune*, then my selfe, or more really then I am

My Lord,

The 23. of Sep-  
tember, 1633.

Your most humble and most  
affectionate Seruant,

BALZAC.

~~TO THE LORD BISHOP OF AYRE~~

To the Lord Bishop of Ayre  
from BAZEL.

LETTER X.

**T**he times are full for abating those  
heads appearing above others, and  
for changing the face of things; and  
questionlesse if this course still continue,  
the King will eyther be forced to seeke  
out a new people, or to resolve himselfe  
for a solitary Reigne: All the Court is  
blacke with mournings: there is not a  
French-man who doth not either weepe  
or is bewayled, and ~~Warre~~ causeth onely  
slight sorrowes, yet even among those  
whose losse we lament, there are alwaies  
some we willingly leave, and whose Ca-  
strophe may serve vs as a consolation for  
the rest. Without further ambiguity, the  
man is scased on, who grew leane by the  
well fare of others, and who was one  
of



of those pale and sober persons, borne for  
the Ruine of States; there is some appea-  
rance he dyed as well of the Purples of  
M L C D R as of his owne; and that  
you send him his first surfeit from Rome,  
where he truly considering how there  
was no longer any favour to follow; nor  
Favourite to flatter, he would leave to live  
any longer; as though he had no further  
affaires in this World. Howsoever it be,  
we are herein to acknowledge the Finger  
of God; and to confesse; he doth some-  
times punish Malefactors, without ob-  
serving the formes of Justice; at least it  
cannot be denied, but God loveth the  
Queen extraordinarily; since he reserveth  
to himselfe the revenge of all her injuries;  
nor will let any thing remayne in the  
world which may prove distastefull un-  
to her. If she desired the Sea should be  
calme in the most stormy dayes of Winter;  
or two Hurricanes to happen each Yeare I am  
confident of Natures change, in conformi-  
ty to her will: nor is there any thing she

cannot obtaine of *Heaven*, which granteth  
the very prayers: she hath not as yet be-  
gun. I am here some hundred and fifty  
leagues from these fine things, where I  
study to solace my selfe as much as pos-  
sibly I can; and to this end, I make my  
selfe drinke every day. But to free you  
from any sinister opinion of what I say, I  
assure you it is only with the water of  
*Beigne*, which surely would bee Inke;  
were it blacke, so that I surfeit without  
sinning against the Rules of Sobriety, and  
my frolickes are as Austere as the *Ma-  
nins* fastings. I haue a great desire to en-  
ter covenants with my *Physicians*, wherby  
it might be granted, that all agreeable  
things should be wholesome; & that one  
might speedily recover his Health by the  
sent of *Flowers*, instead of their Medicines  
which are ordinarily second miseries suc-  
ceeding the former; yet without spending  
much time, or trouble. I haue made all  
impossibilities passable with me, and in  
the case I am, I would swallow *Fire*, were  
it

it prescribed me for the recovery of my health. It is no small advantage not to be reduced to these rearmes no more then you are, and not to know what it is to suffer or complaine. So is it for the generall good of the whole World, that GOD hath giuen you this vigorous Health, to imploy it in the seruice of Kings, and in your Vigilancy over the conduct of People. As for me, who should not happily make so good vse thereof as I ought, and who am farre more inclinable to Vice then to Vertue. I hold it convenient I be alwayes crazy, and that GOD take from me the means to offend Him, whereof otherwise I should infallibly make but ouer-much vse. I write not at this present to Me, it is all I can do to finish this Letter in hast, and to tell you what you long since knew, that

I am my Lord,

Obedient

15. 1622.

Your most humble and  
passionate Seruant

BALZAC.

TO



~~(The following text is heavily obscured and illegible)~~

To the Lord Bishop of Aire,  
from BALZAC.

LIBRARY XL  
I have given you this vigorous Health,  
and I am infinitely glad to understand by  
your Letter, of your safe returne into  
France, and that you have now no fur-  
ther use of Cyprus; for the expression of  
your minde to my Lord the Cardinall of  
Richelieu. I shall at your pleasure (I hope)  
understand the particulars of your Voyage,  
and what you have seene at Naples and  
Dunel, worthy your content. This is not  
out of any great curiosity I have for these  
things; or that I admire dumble Marble,  
or Pictures being no way so beautifull as  
the Persons: These trifles are to be left for  
the Poets, with whom the same Objects  
limit their imagination and sight: and who  
(of all times) reflect, mearely vpon the pre-  
sent, and (of all things,) onely vpon the  
OT  
appea-

appearance: but for my part I am of a contrary opinion. There are not in the whole world any Palaces so sumptuous, or of so high a structure, which are not fairly under my thoughts; and I console in my spirit's poor entertainings, to the foundation whereof many more materials are provided, then were requisite for establishing a Republicke. You see here my Lord; how in some sort I play the Prince, amidst my poverty, and with what insolency I come when the world so much admitteth; I am as haughty, as though I were a Minister of State; for as if this last change in the Kingdom had beene made for me alone: yet you know well that I call not my selfe Don Quixote, and how if there had beene none but my selfe to assault my Lord the Count of Olivares's Vertue, it still had continued in the same place where it hath beene reuerenced of all men. Each man hath his severall censure concerning this great newes, but whatsoever they can say, I assure my selfe there can nothing  
 angil H befall

befall that Lord, where he is, not at all  
 times prepared; and that he hath lived too  
 long, not so know that *France* seeketh spe-  
 cial delight in dallying with the affaires of  
 France, and hath from all Ages made  
 choyses of our *Court*, as the *Throne* of her  
 sollice. If he had not bene provided of the  
 government of this *City*, and what time  
 the King commanded him to come thence,  
 his fall had bene more fearfull then it  
 was, but it is Gods will that *Angels*  
 should be the fall names of the afflicted,  
 and such all things well considered, it is  
 not to be considered as a light upon a  
 Mountain. Now truly if there be al-  
 ly thing amiss in the administration of  
 the King's *Majesty*, it cannot be taxed  
 for introducing this estate; for he found  
 it there; and besides, the necessity of the  
 times have ever resisted his good in-  
 tentions, and have hindered the appea-  
 rance of what he had in his heart, for the  
 reformation of disorders, it is now neces-  
 sary the King undertake so glorious a De-  
 signe,



figure, and set his hand to that part of the State, which hath more neede of redresse then all the rest. But he is first to begin by the moderation of his Spirit, and hee shall after gaine their loyalty who serue him. If those Princes our Elders haue seene, had considered, that the Coyne coming into their *Exchequers*, was no lesse then the blood, and teares of their poore Subjects, whom they haue often forced to flye into *Forreins*, and passe the Seas to saue themselves from taxes and impositions: they would haue beene more scrupulous and cautious how they had touched ypon so dreadfull vndertakings: at least they would not haue beene at once both indigent and vniust, nor haue amazed all the Princes of *Europe*, who could neuer conceiue why they borrowed their owne moneyes of their *Treasurers*, who receiue their reuenewes, as they purchase their owne strong places from their *Gouernours*, who command there in. Truly, it is very strange the *Graues*

H a

Turke

Turke can intollit his Minis to the vigilan-  
 cy of others; and assure themselves their  
 Chastity shall thereby be conserved; yet that  
 Kings know not to whom they may safely  
 charge their Treasures. But the true  
 reason is, for that an honest man is by so  
 much more difficultly found, then an un-  
 such, by how much Miracles are more  
 rare then Monsters. Great Fortitude is  
 requisite for the attaining of Honesty,  
 but the willfully satisfied to become  
 content, and the most harmless have  
 hands; and may happen to have temp-  
 tation. Where is my part to play the re-  
 former, and be vnto before the Pre-  
 lates, I would enlarge my self upon this  
 Subject, but in the condition wherein I  
 stand, it is sufficient I approve not the ill,  
 and have no good Opinion of the pre-  
 sent State provided, the report be current,  
 that there is no new obstacle betwene the  
 England and the Queen his Mother, likely to  
 hinder them from meeting; and that  
 things are so seduced to those termes  
 that  
 a H  
 wherein

wherein Nature hath placed them. Then  
 with the face of the State, shortly resumed  
 the same beauty the late King bestowed  
 thereon, and God will with a full hand  
 pour his Grace upon. To instate Govern-  
 ment. Though my Lord the Cardinall of  
 Richlieu verily doth care Publique affairs,  
 without touching them, there is no que-  
 stion but he would bring a blessing to all  
 France, and though he intimated nothing  
 to the King, yet that he would at least in-  
 spire what soever were necessary for the  
 good of his Subjects, and Dignity of his  
 Crowne. I will reserve to speake as I  
 ought of this rare Beauty till thy great  
 Works come to light. Where I will render  
 every man his right, and condemn / ex-  
 cept those be culpable, whom the  
 Parliaments censure. There shall  
 it be where I will translate the Court of  
 Rome (which I alwayes separate from the  
 Church) with as much feare, and freedom  
 as I have, from whose mouth we have  
 signifying to issue, and Thence to be



Fair can intrest his Minde to the vigilan-  
 cy of watch; and assure themselves their  
 Chastity shall thereby be conserved; yet that  
 Kings ask not to whom they may safely  
 by exchange their Treasures. But the true  
 reason is, for that an honest man is by so  
 much more difficultly found, then an evi-  
 lled, by how much Miracles are more  
 rare then Monsters. Great Fortitude is  
 requisite for the attaining of Honesty,  
 but he is willfully sassed to become  
 churlish, and the most harmlesse have  
 hands; and may happen to have temp-  
 tation had where is any part to play the re-  
 former, and be vpreach before the Pre-  
 late, I would enlarge my self vpon this  
 Subject, but in the condition wherein I  
 stand, it is sufficient to approve not the ill,  
 and have enough Opinion of the pre-  
 sent State provided, the report be current,  
 that there is no way to be had betwene the  
 King and the Queen his Mother, likely to  
 hinder them from meeting; and that  
 things are reduced to those termes  
 wherem

wherein Nature hath placed them. Then  
 will the face of the State shortly resume  
 the same beauty the late King bestowed  
 thereon, and God will with a full hand  
 pour his Grace upon so iust a Govern-  
 ment. Though my Lord the Cardinall of  
 Richelieu verily toucheth Publique affaires;  
 without touching them, there is no ques-  
 tion but he would bring a blessing to all  
 France, and though he intimated nothing  
 to the King, yet that he would at least in-  
 spire what so ever were necessary for the  
 good of his Subjects, and Dignity of his  
 Crowne. I will reserve to speake as I  
 ought of this rare Beauty till thy great  
 Works come to light. Where I will render  
 every man his right, and condemn all  
 men whole as culpable, whom the  
 Parliaments touch with. There shall  
 it be where I will dissolve the Court of  
 Rome (which I alwaye separate from the  
 Church) with his much feare, and freedom  
 abused, from whose mouth we have  
 long lying to issue, and Thunder to be

H 3

throwne

shew me out. There is no any thing of  
 so false a semblance whole of *Adonisfield* I will  
 make not. There is nothing of *Adonisfield*  
 from one end of the *World* to the other; I  
 over-come not; I will disfigure the defects  
 of *Prince* and *State*; I will expunge *Piss*  
 wherefore it is hidden; and with what  
*Propos* I shall it is palliated. To con-  
 clude, I will passe as severe a *Judgement*  
 as was that of the *Prophet* in times  
 past; or of the *Imperial* as this pre-  
 sent. Yes my Lord; in this my com-  
 mon censure, I will take a particular  
 care of the *Queen* *Mother* reputation, and  
 will recall the *World* to that what hereto-  
 fore others have called *Fortune*; is the natu-  
 rall habitude of this great *Princess*. In the  
 place for others appointed for *Afflictions*  
 and *Calamities*, she shall together with the  
 King, receive only *Flowers* and *Crowns*,  
 and as her *innocency* had saved her from the  
 general *deluge*, had *beaten* her; so will  
 it cause her in *Triumph* in my *Story* amidst  
 the ruins of others. I have not the face



self flattery, but I have only to speak  
 the truth in good words, and the truth is  
 you say: had need be more evident than  
 the sayed have made; I shall call them  
 not by my words, but by things that I say  
 to you, hope, you doubt not, I imagine  
 in the future I will in the future I will  
 and in the future I will in the future I will  
 if I have a single to do, I will do it to the  
 day appointed for me, I will do it to the  
 Monster as the said had you made to call,  
 and denounce War against all Humane  
 and Divine things, no One will imagine by  
 the marks I give him, that it was I that  
 gave, which I did, I did, I did, I did, I did,  
 Wake with needles, and who disturbed  
 the people of all Christendom of his  
 time, by the force of his charms. The  
 truth is, I will do great matters, provided  
 my courage quail not on his part whence  
 I expect it should come, and to whom I  
 am of such obligation, I am excited to  
 undertake this judgement which will be no  
 less famous than that of Michael Angelo.  
 At



then I imagine I should have no nerves  
 from you for I must freely confesse unto  
 you, I am not so slightly perswaded of  
 my selfe, as to have any thought, as  
 that you neglect me. Besides, I am con-  
 taine that publique faith, and what hath  
 ever been sworn vpon *Altars* and  
 the *Gospels*, are not more inviolable then  
 your word, and that it will stand good  
 though *Heaven* and *Earth* should start;  
 Besides, I can lesse conjecture, that you  
 are hindred by want of *Health*, whereof  
 I hope you enjoy so large a treasure, as  
 it is like to continue as long as the *World*  
 lasteth. It were a wrong to me should you  
 alledge *Sickness*, and no lesse then to  
 wrangle with me for a thing in such  
 manner appropriated to my selfe, as I  
 cannot communicate it to any other. I  
 will therefore imagine whatsoever you  
 will have me to thinke, you may love  
 me if you please without taking the  
 paines to tell mee so. But for my part,  
 how importunate soever I am herein, yet



am I resolute to write vpon you, till you  
cut off my hands, and to publish so long  
as I haue a tongue, that I am on my knees

Sir,

The 16. of Decemr. Your most humble, and most  
affectionate servant,



To the Lord Bishop of Ayre

from Buzzae

Letter XIII.

**Y**OU cannot loose me, how little care  
soeuer you take to keepe mee; The  
Heauen must necessarily infuse new  
affections in me, and vicerly alter my in-  
clinations, if they intend to inhibite mee  
to be your Seruant. Yet doth it not a lit-  
tle grieue me, you doe not testifie what  
I know you beleue; and that hauing the  
power to make me happy by the least of  
your Letters, I haue more trouble to impe-  
trate

crave this fauour, then I should finde in  
the obtaining of three Dedarations from  
the King, and as many Briefes from his  
Holinesse. But all this notwithstanding  
I cannot be perswaded you place mee a-  
mong matters of meere indifferency, or  
that you no longer remember what you  
haue promised with so large protestati-  
ons, which I hold to be most authentick  
call. I rather for the satisfaction of my  
thoughts will be confident you haue re-  
solved to loue me in secret, thereby to a-  
uoid all ieaiousie, and will beleue there  
is more cunning, then coldnesse in your  
Silence; were it otherwise, or had I really  
lost your Favours, certainly I would not  
suruiue so deepe a discomfort, since there  
is not any banishment, shipwracke, or  
sinister fortune, I could not rather require  
at Gods hands, then such a losse: But these  
Discourses are as much as to suppose im-  
possibilities, or to inuent Dreames: I will  
therefore leaue them, to let you vnder-  
stand some newes from me. I can onely  
say

say, the Ayte of this Conquency is not cōfess  
 sine unto me: for to assure you that I am in  
 health were too great a boldnesse, I com-  
 fesse I have now and then some pleasing  
 pauses, and I enjoy certaine good Houres,  
 which make mee remember my former  
 Health: But there is great difference be-  
 twene this imperfect estate of mine, and  
 a constitution comparable to that of yours,  
 who have life sufficient to vivifie thirry  
 such worn bodies as mine, which needes  
 but one blast to blow it downe. How so-  
 ever my *Physicians* have promised to make  
 me a new man, and to restore unto mee  
 what I have lost, I should be well con-  
 tented, they were men of their words,  
 and that I might at my ease attend all occa-  
 sions, to tellifie how passionately I am

Your most humble and most  
 devoted Servant,  
 I will therefore leave them, to let you under-  
 stand some newes from me. I can onely  
 say



**REVERENDISSIMO PATRI**

To the Reverend Bishop of Ayre,  
from BALZAC.

**LETTER XIII.**

Since you have as much care of me as  
of your Diocese, and in that I per-  
ceive you would imagine some de-  
fect, even in the felicities you expect in  
Heaven, should you be saved without me;  
I will use my utmost indeavours to cause  
that your desire of my Spirituall good  
proove not unprofitable, and to make  
my selfe capable of the good Counsell you  
give mee by your Letter. True it is, I  
have bene so long habituated in Vice, I  
have almost utterly forgotten my state of  
Innocency, so as a particular Jubilo for my  
selfe only is yett no more then necessa-  
ry. On the other side, the pious motions  
I have, are so poore and imperfect, that  
of all the flames the *Primitiv* Christians  
have

have felt and endured, I should hardly support the meere smoake. Yet (my Lord) even in this bad state wherein I now stand, doe I expect a Miracle from my *Maker*, who is onely able to raise Children out of the hardest Quarries; nor will I beleue his Mercy hath finished what hee intendeth to effect for the good of Mortals. For since hee hath placed Ports vpon the shoares of most dangerous Seas, and given some kinde of dawning, euen to the darkest Nights; it may be there is yet something reserved for me in the secrets of his *Providence*; and that if hitherto I have ranged out of the right way, he will not any longer suffer me to stray, or tire my selfe in the tracke of vice. And truly, I must here, though much to my shame, acknowledge the truth vnto you, with those few drops of corrupt blood (which is all I haue left) I am plunged in all those passions, wherewith the foudest bodies are pressed: yea, Tyrants, who burne whole Cities vpon the first motion of  
rage,

rage, and choller, and who allow themselves to do what vnlawfull thing soeuer, doe nothing more then my selfe, saue onely to enioy those things I desire, and to execute those designes remayning onely in my will, I wanting their power to perpetrate the like: Nor can the *Heauens*, the *Stars*, nor the *Seyarica*, as yet tame my rebellious spirit, or cause it to become capable of Discipline; and if time had added yeares to the rest of my infirmities, I verily thinke I should desire to behold vncleane fights with spectacles, such I meane as you vtterly anoyde, and cause my selfe to be carried to those lewd places, whither alone I were unable to goe: Insomuch that as there are diuers paintings which are necessarily to bee cleane defaced, to take away the defects; so I much feare nothing but Death can stay the current of my crimes; vnlesse by your meanes I enter into a second Life, more fruitfull then the former. I therefore speake in good sadnesse, for your whole  
Clergy



clearly to prayer, and command: a  
 publique Fast in the same Rhetorick, as  
 though you were to impetrate at the  
 hands of God, the conversion of the great  
 Turke, or of the Persian Emperour. Pro-  
 pound to your selfe Monstrs in my will  
 to be mastered; and an infinity of enemies  
 to overcome in my passions, and after  
 all this you will beare me witness, I  
 have not made matters greater then they  
 are, and like onely a certaine imperfect  
 desire I have to repent, and a kinde of  
 small resistance; I sometimes make a-  
 gainst the beginnings and buddings of  
 vice, there is not any difference at all be-  
 tweene my selfe and the greatest sinner li-  
 ving. But take note (I beseech you) this I  
 write, as a marke of my humilitie, for you  
 never read a truer relation: and what  
 St. Paul spake in the person of *Mankind*, ac-  
 cusing himselfe of other mens offences,  
 is my owne simple deposition, which I  
 deliver into the hands of the Divine Ju-  
 stice. I hate my selfe, yet true I am, I finde

so great coldnesse in the performance of  
 pious actions, that my mind seemeth to  
 be imprisoned when at any time my Du-  
 ty draweth me to Church, and when I am  
 there, I rather seeke diuersions and temp-  
 tations, then instruction or edification:  
 Even such all prayer being an Oblation  
 for all houres, and which may bee per-  
 formed without either burnt *Intense*, or  
 bloody Sacrifices, and the finishing where-  
 of is so neere the first motion, is to me  
 as laborious, as the Pilgrimage of Mount  
 Serrat, or of our Lady of Loretta, would  
 be to another. I am alwayes sad, but ne-  
 ver penitent; I loue solitarinesse, but hate  
 austeritie; I side with honest men, but re-  
 side with the wicked: if at any time some  
 small rayes of Deuotion reflect vpon my  
 cary conscience, they are of so short con-  
 tinuance, and so weake, as they neyther af-  
 ford me light nor heat, so as all this be-  
 ing but accident, and mee to chance, doth  
 not any way merit the name of good, and  
 is more great wrong to *virtue*, to rank it

in the number of casuall occurrences. You  
are therefore necessarily to labour for my  
conversion; which I am vnable to effect  
of my selfe; and thus for my part, I onely  
afford matter wherupon to make an ho-  
nest man. If there bee certayne Saints  
whom we owe to the teares and interces-  
sion of others, and if some Martyrs have  
made their very Executioners Compani-  
ons of their Glory, I may well hope  
you will be a powerfull meanes to save  
me with your selfe; and that one day (hap-  
pily) I may be mentioned among the rest  
of your Miracles. Sir, I know your life to  
be so spotlesse, although you were incor-  
poreall, or neuer loved any other then that  
Supreme beauty, from whence all others  
are derived. Wherefore there is no questi-  
on but so farre as I may easily impetrate  
at Gods hands, any supplication you shall  
exhorte, nor is there any doubt hee hath  
(for you allowed) other limits to his boun-  
ty, but his onely omnipotency. You shall  
yet at the least finde in me Obedience and  
Docility,



Docility, if I have not attained any  
stronger habitudes. You shall have to doe  
with one who amidst the corruption of  
this Age, wherein well nigh all Spirits re-  
nounce from the Faith, cannot be drawne  
to beleue any truth to be greater, then  
what he hath vnderstood from his *Nurse*  
or *Mother*. If in what concerneth not Re-  
ligion, I haue sometimes had my private  
Sence and Opinion, I doe with my very  
heart leaue the same, to the end, to recon-  
cile my selfe with the *Vulgar*; and least I  
should appeare an Enemy to my *Country*  
for a slight word, or matter of small impor-  
tance. If ~~any~~ had held himselfe to this  
*Maxime*, he might securely haue liued a-  
mong men, nor had hee beene prose-  
cuted with all extremitie as the most sa-  
uage of all beasts: But he rather chose to  
make a Tragickall end, then to expect a  
death wherewith the World was vnac-  
quainted, or to execute onely ordinary  
actions. So farre as I can learne, or if the  
report which passeth be current, he had a  
conceit

conceit he might one day prove to be  
 that falſe Prophet, wherewith the decli-  
 ning age of the Church is threatened: and  
 though hee be but of meane extraction,  
 and poore fortunes, he was notwithstanding  
 ſo presumptuous, as to imagine him-  
 ſelfe to be the man, who is to come with ar-  
 med forces to diſturb the quiet of Conſci-  
 ences; and for whom the infernall Mini-  
 ſters keepe all the Treasures yet hidden in  
 the Earth in traile. So long as he content-  
 ed himſelfe in committing onely humane  
 faultes, writing as yet with an vntainted  
 Pen, I often told him, his *Poſies* were not  
 paſſable; and that hee was in the wrong  
 to eſteeme himſelfe an vnderſtanding man.  
 But he perceiving that the rules I propoun-  
 ded to him, for bettering his abilities, to be  
 over ſharpe and ſeuere for him; and find-  
 ing ſmall hope of arriving whether I deſi-  
 red to reſect him, he perhaps thought beſt  
 to ſeek out ſome other way to bring him-  
 ſelfe into credit at Court, hoping of a meane  
*Poſe* to become a mighty Prophet: So  
 that

that (as it is generally reported) after he had  
 perverted a number of silly *Spirits*, and long  
 shewed himselfe in the throng of the igno-  
 rant *multitude*; he in conclusion did as one  
 who should cast himselfe into a bottomlesse  
 pit, on purpose to gayne the reputation of  
 being an *admirable Jumper*. My Lord, you  
 remember (I doubt not) what our loynt o-  
 pinion hath beene of such like persons, and  
 the weaknesse you shewed there was in the  
 principles of their wicked *Doctrine*. Now  
 truly how extrauagant soeuer my *Spirit*  
 hath beene, I haue yet euer submitted the  
 same to the authority of *GODS Obedience*,  
 and to the consent of *Nations*; and as I haue  
 alwayes held, that a single drop of Water,  
 would more easily corrupt, then the whole  
*Ocean*: So haue I euer assured my selfe, that  
 particular opinions could neuer be eyther  
 so sound or so solid; as the generall Tenets.  
 A silly man who hath no further knowledge  
 of himselfe, then by the relations of others,  
 who is at his wits end, and wholly confound-  
 ed in the consideration or reflection vpon



conceite he might one day prove to be that false Prophet, wherewith the declining age of the Church is threatened: and though hee be but of meane extraction, and poore fortunes, he was notwithstanding so presumptuous, as to imagine himselfe to be the man, who is to come with armed forces to disturb the quiet of Conſciences; and for whom the Internall Ministers keepe all the Treasures yet hidden in the Earths intrailles. So long as he contented himselfe in committing onely humane faules, writing as yet with an untainted Pen; I often told him, his *Pens* were not passable; and that hee was in the wrong to esteeme himselfe an understanding man. But he perceiving that the rules I propounded to him, for bettering his abilities, to be over-sharpe and severe for him; and finding small hope of arriving whether I desired to advance him, he perhaps thought best to seek out some other way to bring himselfe into credit at Court, hoping of a meane *Pen* to become a mighty Prophet: So

that

that (as it is generally reported) after he had  
 perverted a number of silly *Spirits*, and long  
 showed himselfe in the throng of the igno-  
 rant *multitude*; he in conclusion did as one  
 who should cast himselfe into a bottomlesse  
 pit, on purpose to gayne the reputation of  
 being an *admirable Jumper*. My Lord, you  
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 pinion hath beene of such like persons, and  
 the weaknesse you shewed there was in the  
 principles of their wicked *Doctrine*. Now  
 truly how extrauagant soeuer my *Spirits*  
 hath beene, I haue yet euer submitted the  
 same to the authority of *Gods Church*,  
 and to the consent of *Nations*; and as I haue  
 alwayes held, that a single drop of Water,  
 would more easily corrupt, then the whole  
*Ocean*: So haue I euer assured my selfe, that  
 particular opinions could neuer be eyther  
 so sound or so lolid; as the generall Tenets.  
 A silly man who hath no further knowledge  
 of himselfe, then by the relations of others,  
 who is at his wits end, and wholly confoun-  
 ded in the consideration or reflection vpon  
 the

the meanest workes of *Nature*; who after the resolution of so many *Ages*, is not able to assigne the cause of a certayne Rivers ouer-flow; nor of the interualls or good dayes of a Tertian Ague: How dare he presume to speake confidently of that *Infinite Majesty*, in whose presence the *Angels* themselves cover their faces with their *Wings*, and vnder whom the very *Heauens* crouch, euen to the *Earths* lowest concavities. There is no other thing remayning for vs, save the only glory of *Humility*, and *Obedience*; within the limits whereof, we ought to containe our selves: And since it is most certayne, that *Humane* reason reacheth not to so high a pitch as to attayne the perfection of *Knowledge*, we ought instead of disputing or questioning poynts of *Religion*, to rest satisfied in the adoration of their *Mysteries*; for doubtlesse, if we strine to enter further therinto, nor search for a thing vntirly vnknown to all *Philosophy*, and concealed from the *Sages* of this World, we shall by such prophane curiosity



curiosity gaine onely the dazeling of our Eyes, and confusion of our Sences: God by the light of his Gospel hath revealed vnto vs diuers Truths, whereof we were vnterly ignorant, but he reserveth for vs far greater Mysteries, which wee shall never comprehend, but only in that Kingdome which he hath prepared for his chosen servants, and by the onely vision of his Face. In the meane time, to the end, to augment the merit of our Faith, and the more to perfectionate our Piety, his pleasure is, that Christians should become as blind Leues, and that they haue not any other desire or hopes, but for those things above the reach of their understanding, and which they can no way comprehend by Natural reason. So soone as the time you haue pretxed me, shall be expired, and the Prime roses make the Spring appeare, I will not faile to wayte vpon you, and diligently to addresse my selfe to the collection of your grama and important Discourses, and to become an honest man by hearing,  
since

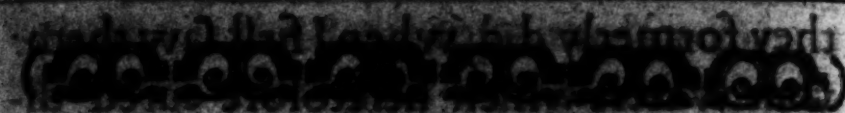
since that is the *Scene* appointed for the ap-  
 prehension of *Christians* virtues, and where-  
 by the *Same* of God was conceived, and  
 his *Kingdome* established among men. But it  
 is needlesse to use any *artifice*, nor that you  
 paint the place of your abode in so *glorious*  
*colours*, thereby to invite me to come. For  
 though you preached in the *Desert*, or were  
 you hidden in such a corner of the *World*,  
 where the *Same* did onely shine vpon the  
 sterile *sinde* and *steep* *Rockes*: you well  
 know, I should esteem my selfe happy  
 where you are. Your *Company* being of  
 power to make either a *prize* or *prescribed*  
 as pleasing vnto me; and wherein I finde  
 the *Letter* and the whole *Cow*, will adde  
 (to the description you haue made of *Aire*)  
 diuers beauties which *Geographers* haue  
 not hitherto observed, as being far grea-  
 ter then others, though more secret.  
 Those *Mountaines* which will not allow  
*France* and *Spain* to be one mans, and vnder  
 which the *Raine* and *Thunder* are fra-  
 med, will appeare to me more huge, then  
 they

they formerly did, when I first saw them:  
 your waters which heretofore cured di-  
 vers Diseases, will even raise the Dead, if  
 you once blesse them; and doubtlesse this  
 people, alwayes bred vp to beare Armes,  
 and who as the Fire and Iron is onely de-  
 stinated for the vse of Warre, hath (ere  
 now) mollified their fierce humour by the  
 moderation of your mild conduct. For  
 my part, Sir, I make account to become  
 a new man vnder your hands, and to re-  
 ceive a second Birth from you. Truly, it  
 would beathing right happy to me, and  
 in it life famous, if the like *Spiritual beath*,  
 proceeding from the garments and sha-  
 dows of the *Apollon*, might happen vnto  
 me by approaching so holy a person; and if  
 being your *workship*, and the *same* of  
 your *Birth*, I should instantly resemble a  
*Flower* so happily endowed with all those  
 rare qualities and perfections, which are  
 wholly deficient in me.

L

To





you once blessed and double this  
people, always bred up to beate Armes  
and who as I was told is enely de

**Y**esterday was one of those Sunlesse  
dayes (as you tearme them) which  
resemble that beautifull blind Maide,  
wherewith *Philip* the second fell in Loue.  
Truely, I neuer tooke more pleasure in  
to pinate a solitarie life, and though I  
walked in a large and open Plaine, wher-  
of man could make no other use, but for  
two Armies to fight in: yet the Shade  
the Heavens cast on all sides, caused mee  
little to regard the Order of Gaues nor  
Fortes. There was a generall and quiet  
calme from the highest Region of the  
Ayre, such as the superficies of the Earth:  
the waters of Rivers seemed as even and  
smooth as those of Lakes; and surely, if  
at Sea such a calme should for ever sur-  
prise

...the could never be cyther  
 ...This day, on purpose to  
 ...the loss of so pleasurable  
 ...abroad ... of  
 ...draw you sometimes  
 ...where you tread  
 ...Towers and Secopies  
 ...take part of those pleasures  
 ...Princes of the World  
 ...themselves in Fontaines, and ...  
 ...which Fort ... Your  
 ...in a small circle ...  
 ...where is yet  
 ...of that fair  
 ...was composed  
 ...of Warle ...  
 ...in the four corners of ...  
 ...the whole  
 ...Troops  
 ...  
 ...Village. The  
 ...the  
 ...with on

that surprizes of Warre, and which for  
 this many years hath bene left looked  
 for, in respect of the change of Seasons,  
 then for any alteration of Affaires, suffe-  
 rs to see no other thing but *Violence* and *Ri-  
 sedes*. Our people are not conuyned in  
 their primitive innocence, much by feare  
 of Lawes or Study of Sciences. They (re-  
 lise vprightly) doe simply follow their  
 naturall Sentiency and draw more aduanta-  
 ge from their ignorance of *Fiend*, then  
 most of vs do out of the knowledge of *Fere*.  
 As for as to the history of rebornies,  
 they knowe nothing to confute *Maby*, *Que-  
 Sot* and *Boff*, and the pleading Lan-  
 guage is as unknowne here, as that of *La-  
 gune*, but of other parts of the World,  
 which haue altered the names of *Fin-  
 dene*, and the nation of *Yahalla*. These  
 things which but the beholder may not  
 offend their eyes, are generally handled  
 hence. Such head sayles are neuer seene  
 here, and of creeping creatures we know  
 no other but *Ant* and *Stee*. I am  
 their



rend not here to draw you the portraiture  
of a Palace, the workmanship whereof  
hath not bin ordered according to the rules  
of architecture, nor the matter so precious  
as Marble and Purphire. I will onely tell  
you that at the Gates there is a Grove,  
wherein at full moon there enters and  
more day then heeles must not to make  
it night, and to cause all colours not to  
looke blacked; so that betweene the Sun  
and the shade, there is a kinde of third  
temper composed, which may well be  
endured by the weakest eyes, and hide  
the deformities of painted faces. The  
Trees here, are greene to the very ground;  
as well with their owne leaues, as with  
that which indues them; and as for  
the fruites, wherein they are deficient,  
their branches are all beset with Iunio-  
Dones and Phesants, and this at all times  
in the year. From thence I made into  
a Meddow, where I made ypon Tulip-  
pans and Anemions, chaung called them  
to be mingled among other Flowers, not

confirming my opinion I brought from my  
 Travels, that French Flowers are not  
 so fairly as those of Hotter Countries.  
 I (sometimes walked down a little that  
 Vallie, being the lower part of my Des-  
 cart, and which till now) was not  
 known to any man, & it is a Country to  
 be wished for and painted. I have made  
 choice thereof for my most precious oc-  
 cupations, & there to pass the most plea-  
 sing hours of my life. The Trees and  
 Water never suffer this place to want  
 coolnesse and verdure. The Swans  
 which cover the whole River are reti-  
 red to this place of security, living in  
 a Channell, which causeth the greatest  
 talkers to take and pass of soone as they  
 come neere, & on whose Bankes I am al-  
 waies happy, be I merry or melancholly.  
 How often a time I have stayd there, & I  
 suppose I enter into my first innocency:  
 my desires, my fears and hopes stop in  
 a trice, all the motions of my soule slack-  
 ken, nor have I any passions remaining,  
 or

or if I have any, I governe them as time  
 beastes. The Sunne conuayes its light  
 thicker, but neuer its heate. The place  
 is so low, as it can onely receiue the  
 last points of its beames: being therefore  
 the more beautifull, in that they are  
 lesse burning, and the light thereof al-  
 together pure. But as it is my selfe who  
 haue discovered this new found Land,  
 so do I possesse it without any partner,  
 nor would I share it with my owne bro-  
 ther. But in all other quarters vnder  
 my commaund, there is not a man who  
 courts not his Mistresse without con-  
 troule, nor seruant of mine who is not  
 master, each one satisfying himselfe of  
 what he loues, and spending the time at  
 pleasure. And on the other side, when I  
 see the Grasse trodden downe, and on the  
 other, the Corne full of Layers: I am  
 well assured, it is neither Winde nor  
 Haille, hath made this worke, but only  
 a Shepheard and his sweete-heart. At  
 which doore soeuer I goe out of my  
 house,



house, or on what side soever I turne  
 mine eyes, in this pleasant *Paradis*, I  
 finde the river of *Cherwon* wel meriting  
 as much fame, as that of *Tage*, and  
 where in, when Beasts go to drinke, they  
 see the Heavens as cleare as we doe, and  
 enjoy the same advantage, which else-  
 where men have over them. Besides,  
 this pure water is so in love with this  
 petty Pronince, that it divides it selfe  
 into a thousand branches, and makes  
 an infinite of windings and turnings,  
 as loath to leave and deptime it selfe of  
 so pleasing a lodging; and when at any  
 time it over-floweth, it is only to make  
 the yeare more fertile, and to affoord vs  
 meanes to catch Trouts and Pykes, lea-  
 ving them upon the leuell, and which  
 are so great and excellent, as they  
 equall the Sea Monsters; the Crocadiles  
 of *Nile*, and all the supposed Gold  
 rowling in those feigned Rivers so much  
 spoken of by Poets. The great Duke of  
*Cherwon*, comes hether sometimes, for  
 change

change of felicity, and to lay aside that  
austere vertue and splendor, which dare  
leash the eyes of all men, to assume  
milder qualities, and a more accostable  
Majesty. This Cardinall likewise, by  
whom Heaven intends to act so high de-  
signes, and of whom you heare me day-  
ly speake, after the losse of his brother  
who was such a one, as if he might haue  
chosen him among all men, hee would  
not haue taken any other: after (as I say)  
having indured that losse, well deser-  
uing to draw teares from the Queene, he  
made choice of this place, here to exer-  
cise his patience, and to receive from  
Gods hands who loneth silence, and who  
is found in solitary retirements, what  
Philosophy affoordeth not, nor is to be  
practised among the throng of people. I  
would enlarge my selfe upon other Ex-  
amples, to shew you how my Village  
hath at all times bin frequented by Ho-  
roical Hermit, and how the steps of Prin-  
ces and great Siegniors, are (as yet) new-  
ly

by shodden in my ordinary patches. But  
 the more to invite you to come hither, I  
 suppose is sufficient to say, that *Virgil* and  
 myselfe do here attend you if therefore you  
 be accompanied in this Voyage with your  
*Muse*, and other *Manuscripts*, we shall  
 not neede to entertayne the time with  
 Court newes, nor with the *German* trou-  
 bles. Let me not live, if euer I saw any  
 thing comparable to your *Spirituall Medi-  
 tations*, and if the least part of the Worke  
 you shewed me, be not of more worth,  
 then all *Frankford Mart*, and all those  
 great Bookes which come to vs from the  
 North, bringing cold weather and frosts  
 along with them. I assure you the Presi-  
 dent of *T. H. O. N.* who was as wont by a  
 Iudge of *Latine Eloquence*, as of the life and  
 fortunes of men; and who had leslian ex-  
 act History behind him, had he pleased  
 to retract somethings, made no small re-  
 spective of the *Country-men*. But I  
 cannot as yet conceiue what caus'd him  
 to affect certaine wits so contrary to his  
 owne,



counsel, and who never were acquainted,  
 nor did so much as dream of that Roman  
 purity, you pursue with so great scrupulo-  
 sity and exact diligence. You will let these  
 men for a while my loss; yea, and a more  
 onise *Transalpines* themselves likewise,  
 who thinke all such to be *Scythians* who  
 are not *Italians*, even in what fashion  
 they spoke in *Augustus* his age, yea and in  
 a time more cleare from the corruption of  
 good customes. In a word, besides the  
 propriety of termes, and chastity of Style,  
 which lendeth a lustre to your elaborate  
 Writings, your conceits are so sublime,  
 and so full of courage, that it is very pro-  
 bable the ancient Republicke of *Rome* was  
 adorned with the like, at what time it was  
 victorious over the World, and when the  
*Senate* conceived insemblable termes, the  
 Commandments they prescribed to grea-  
 test Princes, and the answers addressed  
 to all Nations on canvas. I will speake fur-  
 ther, when you appear where I expect you;  
 and where instead of *Flowers*, *Fruits*, and

which I prepare for you, I hope  
 to receive from you all the Riches of France  
 and Navarre. In the interim (so far as my  
 Lord the Cardinal of Orleans is concerned) I bid  
 you good night, and let you know that if  
 you seek excuse not to come, I am no  
 longer  
 who think all such to be a shame, and  
 are not ashamed, even in what fashion  
 The 26. of Nov. Your most humble and  
 faithful Servant,  
 good customs. In a word, besides the  
 propriety of terms, and clarity of style,  
 which rendereth a letter to our elaborate  
 To Monsieur de Bois Robert  
 from BALZAC  
 LXXXV  
 I was upon the point not to have writ-  
 ten any more unto you, and to have  
 contented my self in sending you sin-  
 gle commendations, since I see my Let-  
 ters

ters proeure you enemies; and for that  
you are in dayly contestation for defen-  
ding them; if therefore you desire conti-  
nuance of our conference in this kinde;  
I am hence forward resolutely, and re-  
conile your selfe to choise Wives; from  
whom I should bee sorry you should se-  
parate your selfe for my sake; it is farre  
better to conceale a small fault; then to  
disturbe a generall peace; and I should  
hold my Eloquence as pernicious as the  
perfections of Helena; should it procure  
any cause of your quarrels. Since there  
haue bene found men who haue carped  
at the worlds composition; and spied  
spots in the Sunne, it is very likely in  
seriour things cannot be more perfect;  
and that there is nothing so absolutely  
approved, against which there hath not  
bene some thing disputed; and certayne  
weake Reasons alledged. I confesse I  
write as men build Temples and Pallaces;  
and that I sometimes fetch my ma-  
terials a farre off; as wee are to make a



voyage of two thousand Leagues, to  
 transport the Treasures of *America* into  
*Spain*. But if Pearles be not precious be-  
 cause they grow not in the sands of *Saine*;  
 or if in what I doe, some condemne me,  
 it sufficeth that I am not of their minde;  
 if the worst come, I appeale to my Lord  
 the Cardinal of *Richelieu*, of whose ap-  
 probation I esteeme more, then of popu-  
 lar fauour, or applause of Theaters. It  
 is long since I vnderstood from him that  
 I exceeded others; not excepting euen  
 those who stritie to aspire to a kind of  
 tyranny, and to vserpe a more absolute  
 authority ouer wits, then is either law-  
 full or reasonable. This being so, I  
 should much wrong that Great person,  
 on whose bookes God hath placed the  
 Truth we seeke after, as well as the Elo-  
 quence all of vs imagine we haue attay-  
 ned should I digresse from his opinion,  
 to regard what four or five of those com-  
 posers of *Romans*, of the *Rose* say, who  
 haue no other language but *Legends*; if

I would content my selfe with my *infant* conceptions, or determined to write as an honest Woman should speake, they would happily finde their owne facility in my *Workes* although truely if I take any paines therein, I assure my selfe they will sooner ghesse at, then gaine my conceptions. But truely, he who purposeth to himselfe the *Idea* of perfection, and who labours for *Eternity*, ought not to let any thing escape his *Pen*, till after long and serious consultation with himselfe. Yee will I tell you, and all the World may easily understand, that my writings smelt more of *Musk* and *Amber*, then of *Oyle* or *Serena*, whereas out of that gorian labouriousness they doe much frame to themselves, there will infallibly arise obscurity, which none but the *Blind* can tax me with. But as for those fellows, it is alwayes night with them, and they are rather to accuse their mothers of their defects, and not colours on the light. I endeavour (in what I may) so make all my

my conceptions popular, and to be intelligible among women and children, even when I ſpeak of things beyond their Capacity: but if your friends ſuppoſe certayne of my conceits to be over-farre fetched, let them thoroughly obſerve, whether they tranſcend my ſubject, or their conceptions; or whether I goe aſtray, or they looſe ſight of me: There are diuerſe things about reaſon, which yet are not contrary thereto. An Heroicall vertue making uſe of exceſſes and highth of paſſions, goeth aſſure beyond vulgar *Verſe*, as it ſurmounteth *Proſe*: we are not therefore to ſhut vp all *Wits* within the ſame limits, nor preſently to cenſure that as Exorbitant, which is only extraordinary: Otherwiſe we ſhould reſemble that poore *Norwegian*, who the firſt time he ſaw *Reſes*, durſt not touch them for feare of burning his fingers, and was much amazed to ſee (as he ſuppoſed) Trees to beare *fire*: Surely as Nouelty is not of force to make Monſters well featured, ſo ought it not



to hinder our affection to excellent  
things, though unknowne unto vs; If for  
the understanding my language, it were  
necessary to learne *Arabicke*, or that *Antient*,  
*Deephude*, and the *Irreuerent* of *Deppare*,  
were familiar phrases with me; if I made  
use of *Wine* instead of *Water*, and *Cull*  
*Eare* for ill fortune; or the *Flower-de-luce* for  
*France*; to the end to play the *Pole* in *Prose*;  
should immolate my selfe to publique  
scorne; and saye vpon the *Ocean* in the  
sternaticall seasons of the yeare, if I should  
say, the *mercifull* *Justice* of *God*; and  
his *infinite* *Mercy*; or plucke comparisons  
from *Pliny*; and could I not commend a  
*King* without the helpe of *Alexander* the  
*Great*, and *Plutarches* *Worthies*; if instead of  
well speaking, I should translate *Tacitus* ill,  
and if in spite of him I should force him to  
deliuer his Opinion concerning all the af-  
faires of this Age; you then might rightly  
blame me for bringing follics so far off, &  
for taking so much paines to make my selfe  
ridiculous. But surely I should be the most

N

innocent

innocent of all others, hadd onely offend  
 therein; and I may safely say without  
 vanity, that even the follies of my *Infan-  
 cy* were more serious then those sweete  
*Reverend* flowers which all is sayd; since  
 there is nothing but Religion can force vs  
 to beleue what soe pleareth; and that  
 Kings themselves haue no power ouer  
 Soules; I am well satisfied with the affe-  
 ction of my Friends; and doe willingly  
 leaue their iudgements free to themselves.  
 One *Good night* is more worth then all our  
*Elegance*, and not to know the miseries of  
 this life, is to be more, loathed then the  
*Sermons* and *deaths*. For my part, (despi-  
 sing the world as I doe) I cannot much e-  
 steepe myselfe, who make up one of the  
 sickliest parts thereof; and I haue so poore  
 an opinion of my owne sufficiency, as I  
 little esteeme the Talents of others. Thinke  
 not then, I adore the workmanship of my  
 hands, though I take as much paines there-  
 in, as did the ancient Carvers, in counter-  
 feiting their gods. But compariwise, it is  
 innocent

the reason why I dislike them, and had I been a man, I should have loved you as I do a woman. I would have given my life for it too. So clearly you are not giving him up to make those *Letters* you have so much admired.

The 15. February,

**The 15. February,**

164

OF MOVNIEV

DE BALSAC.

To my Lord Cardinal de la

Valere; from Valerius

THE SECOND BOOK.

**THE**

**N-2-I**

Will you employ your hours  
in giving heart and Voice  
and happily say the founda-  
tion of some eminent enter-  
prise: I here enjoy a repel-  
le



**THE LETTERS  
OF MOUNSIEVR  
DE BALZAC.**

To my Lord Cardinall de la  
*Valete* ; from Moun.  
DE BALZAC.

**THE SECOND BOOKE.**

THE

LETTER I.

MY LORD:



Hillt you imploy your houres  
in gayning hearts and Votes,  
and happily lay the founda-  
tion of some eminent enter-  
prize : I here enjoy a reposed-  
nesse

fednelle not vnlike that of the dead, and which is neuer rouzed but by *Clorinda's* kisses. If the Duke of *Offona* be chosen King of *Naples*, (as you write the report runneth) I finde no strangenesse in it. The world is so old, and hath seene so much, it can hardly spie any new matter: nor is there at this day any lawfull authority whose Origin (for the most part) hath not beene vniust. And on the other side the ill successe of revolts are far more frequent then are the change of States: and the same action which hath no lesse then a Diademe for the eyne, hath often an ignominious death for its end. Howsoever this happens, it shall not much trouble me since the issue cannot be other then aduantageous to this State. For God herein will either make it appeare, that he is the protector of Kings: or it falling out otherwise, yet at least it will weaken the enemies to this Crowne. But I hope you will not aduise me to beat my braines vpon those  
politique

politique conſiderations, for ſhould I  
doe ſo, it were no leſſe then to reſtract  
the reſolution I haue taken, to looke  
vpon things paſſing among vs and our  
neighbours, as I doe on the Hiſtory of  
*Japon*, or the affaires of another World.  
I ought to ſurrender this humour to  
vulgar ſpirits, who intereſt themſelues  
in all the quarrels of States and Princes,  
and who will alwayes be parties, on pur-  
poſe to put themſelues into choler, and  
bee miſerable in the miſfortunes of o-  
thers. Truly we ſhall neuer haue done  
if we will needes take all the affaires of  
the world to heart, and be paſſionate for  
the publique, whereof wee make but a  
very ſmall part. It may be at this very  
iſtant wherein I write, the great *Indian*  
Fleete ſuffereth ſhipwracke within two  
Leagues of Land: happily the great *Turke*  
hath ſurpriſed ſome Prouince from the  
*Chriſtians*, and taken thence ſome twen-  
ty thouſand ſoules, to conuey them to  
their City of *Conſtantinople*: It may be  
the



the Sea hath exceeded its limits, and  
drowned some City in Zealand. If  
we send for mischiefs so farre off, there  
will not an hour passe wherein some  
disconsolation or other will not come  
upon vs. If we hold all the men in the  
world to be of our affinity, let's make  
account to weare Mourninges all our life.  
As mine experience is not great, so are  
my yeares not many: yet since I came into  
the world, I haue seene so many strange  
accidents, and haue vnderstood from  
my father such store of incredible occur-  
rents, as I suppose there can nothing  
now happen, able to cause admiration in  
me. The Emperour Charles the fifth his  
Grand-child, borne with hopes of so  
many Kingdomes, was condemned to  
death, for hauing ouer-soone desired  
them. The naturall subiects of the King  
of Spaine doe at this day dispute with  
him for the Empire of the Sea; nor will  
they rest satisfied with their vsurped li-  
berty. Surely wee should hardly bee  
drawne

drawne to beleue these things vpon the  
 credit of others, and those in succeeding  
 ages will with much difficulty be per-  
 suaded to receiue them for truths; yet  
 are these the ordinary recreations of For-  
 tunes, taking pleasure in deceiuing Man-  
 kind, by euents farre opposite to all appea-  
 rance, yea, and contrary to their iudge-  
 ments. Hath shee not deliuered ouer to  
 the peoples fury, the man whom she had  
 formerly rayfed about the rest; to the end,  
 we should not presume in greatest Prospe-  
 rities? And hath shee not at the same time  
 taken out of the Bastile, a Prisoner, to  
 make him General of a Royall Army,  
 thereby to oblige vs not at any time to des-  
 paire? I do here consider all this with a  
 repoused spirit, and as *Fables* presented on  
 the Stage; or Pictures in a Gallery. Now  
 since the late Comets had like to haue beene  
 as fatall vnto me, as to the Emperour Ro-  
 dolphus, in that my curiosity to see it, cau-  
 sed me to rise in my shirt, which gaue me  
 a cold all the Winter after. I am heereafter  
 resolved

resolved not to meddle with any thing a-  
bout my reach; but to referre all to GOD  
and Nature. So as *Clarinda* suffer me to serue  
her, and that I vnderstand from her owne  
mouth that she loues me; I will hearken  
to no other newes, nor search a second  
Fortune. I therefore most humbly be-  
seech your Lordship to excuse me, if ypon  
these occasions lately presented, I cannot  
affoord you my personall attendance, or  
refuse to follow you whither your resoluti-  
on leades you; my Mistresse hauing com-  
manded me, to render her an account how  
I shed my blood, and enioyning me neuer  
to goe to the *Warres*, but when Muskets  
are charged with *Cypres powder*; I am ra-  
ther contented you should accuse mee of  
Cowardize, then she lustly to charge mee  
with Disobedience. And after all this tell  
me whether or no, you thinke me to be in  
my right wits; and that I haue not lost my  
reason, together with the respect I owe  
you. I herein doe as a delinquent; who  
fearing he should not be soone enough pu-  
nished,

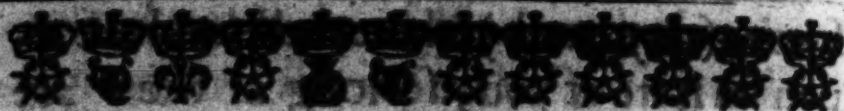


nished, puts himselfe into the hands of Justice, not staying either for the Racke, or examination of Judges, for the discovery of a crime whereof he was never accused. I am well assured, that of all passions, you have onely those of Honour and Glory, and that your Spirits are so replenished therewith, as there is no place left either for love, hate, or feare. Yet doe I withall consider, that it is a part of a wise mans felicity to reflect vpon other mens follies; howsoever, if any word hath escaped me which may offend your eyes, take it I beseech you, as a means sent you from God for your farther mortification; in causing you to read things so distastefull vnto you. You are necessarily to endure farre greater crosses and tribulations in the corruption of this Age, if you cannot liue among the wicked, you must seek for another kinde of world then this, and for more perfect creatures then Mortals. There will euer be poisonings beyond the Alps, Treasons at Court, and reuolts in this Realme. How-  
O
focuer

foever ( my Lord ) there will be loue e-  
 uen in spite of you, so long as there are  
 eyes and beauties in the world ; yea, the  
 Wife themselves will loue, if they finde  
*Clorindaes, Dianaes, and Cassandraes* to be be-  
 loued. Fire seazeth sometimes on Churches  
 and Pallaces. God hath framed Fooles and  
 Philosophers of one and the same matter:  
 And that cruell Sect which seekes to be-  
 reave vs of the one halfe of our selues, in  
 seeking to free vs from our passions and  
 affections, instead of making a wise man,  
 haue onely raised a Statue. I must there-  
 fore once againe tell you that I loue, since  
*Nature* will haue it so, and that I am of the  
 progeny of our first Parent: but I must  
 withall informe you, that all my affecti-  
 ons spring not from the distempers and  
 diseases of my soule; my inclination to  
 serue you, hauing immortall reason, not  
 momentary pleasure for its foundation,  
 one day happily I shall no more be amo-  
 rous, but will alwayes remayne

My Lord, Your most humble and most  
 affectionate Seruant,





To the Lord Cardinall of *Valete*,  
*Sonne to the Duke of Espernon.*

LETTER II.

MY LORD,

**A**T length they haue done you right,  
 and you now enioy what you de-  
 serued from the first day of your Natiui-  
 ty; if there could bee any thing added  
 to a man who reckoneth Kings among  
 his Predecessors, and whose inclinati-  
 ons happily are ouer great to liue vnder  
 the power of another; I should aduise  
 you to reioyce at this newes; but being  
 extracted as you are, from one of the most  
 illustrious Origines on earth, and be-  
 gotten by a Father, whose life is loaden  
 with Miracles; it sufficeth that you par-  
 don Fortune, since it hath so happned  
 that present necessity hath gained of her  
 what she in right owed to your name. I  
 know well that some will tell you, you  
 are



are created Prince of such an Estate, as is bounded neither by Seas nor Mountains, and how the extent of your iurisdiction is so illimitable, as were there many worlds, they ought all of them to depend thereon as well as this. But I who suffer not mine eyes to be dazeled by any other luster then that of Vertue, and who doe not so much as bestow the looking on, what most men admire; if I should esteeme you either more great, or happy then you were, I should not haue sufficiently profited vnder you, in the true vnderstanding of you. Doubtlesse in the opinion of the Vulgar, it is an extraordinary Honour to be a prime person in a Ceremony, and to weare a Hat of equal esteeme to Crownes and Diadems. Yet I presume you will pardon mee if I make bold to tell you, it is an honour can neuer oblige a wise man to enuy you. For had you this point onely aboue me, I should still be my owne Master: Nor had I for your sake renounced that liberty,

O 3

which

which was as deare to mee as the Common-wealth of *Venice*. Vpon the matter, to haue none other Iudge on Earth ſane onely your reputation and conſcience, and to haue a great trayne of followers, ſome whereof are imployed in the procuring your ſpirituall pleasures, others in the conduct of your temporall affaires, all this ſhal be ſtill the ſame with you, and diuers others whom you ſlight; but to performe good and vertuous actions, when you are aſſured they ſhall neuer come to the worlds eye; to feare nothing but diſhoneſt things; to belecue death to bee neither good nor bad in it ſelfe, but that if the occaſion to embrace it be honourable; it is alwayes more valuable then a long life: to haue the reputation of integrity in your promiſes, in a time when the moſt credulous haue enough to doe, to confide on publique faith: This is it which I admire in you my Lord; and not your Red Hat, and your fifty thouſand Crownes Rent; yet



I will say, that for the honour of Rome, you ought to esteeme of what she sends you. The time hath bin when she would have erected Statues for you, and affoorded you sufficient subject to have merited Tryumphs : but those dayes being past, and since that Empire is no longer maintayned by such meenes, yet ought you to rest satisfied with the honours of Peace, and accept (as a high fauour) a Dignity. the King of Spaine's Sonne hath made suite for. If there were nothing else in it, but that it causeth you to quit your Mourning-robcs, to reuest your selfe with the colour of Roses, you can doe no lesse then reioyce at such a change. Howsoeuer the nearest obiects to your eyes, will not be so dolefull as formerly they were, since there will be nothing vpon you which shall not be resplendent and glorious. I would willingly dilate this discourse, but the speedy departure of the Post will not suffer me; and besides, I being well assured



red, that if you eſteeme any thing in my  
Letters, it is not the multitude of words;  
I ought to be contented to end this, after  
my humble ſuite unto you, to loue me  
alwayes, ſince I am paſſionately

**My Lord,**

Your moſt humble, moſt obe-  
dient, and moſt faithfull ſeruant

**BALZAC.**

**To**

To the Lord Cardinall de Valette,  
from Balzac.

I here send you two Letters which were deliv-  
red mee, to bee conveyed unto you, the  
one from the Duke of Bauaria, the other  
from the Cardinall of Lerma. My Lord,  
you shall thereby perceiue that your proposi-  
on hath afforded joy, both to the Victorious,  
and to the Afflicted; and that the World re-  
ceiveth a notable interest therein, since it  
augmenteth the contentment of Triumpher,  
and sweeteneth the harshness of rettyraments.

LETTER. III.  
MY LORD,

I Suppose you haue vnderstood of the  
Blessings of the Pope, some two dayes  
Iournies from Paris; and that you will  
make no great hast to adde your approba-  
tion to a thing already dispatched: I had  
sent a Post on purpose to aduertise you  
thereof; but my Lord Embassador thought

me

P

it

is not fit, but hath charged his owne  
Messenger to aduertise you of all things, in  
your Voyage this way, and to giue you  
accompt of all occurrences. This makes  
me thinke that the subiect of your voyage  
ceasing, and the time of yeare being as  
yet somewhat troublesome, for the vn-  
dertaking thereof, you will rather reserue  
it for a fitter season, when you may per-  
forme it with lesse disorder, and more  
advantageously for the Kings seruice. My  
meaning is, that I would haue you set for-  
ward about the end of *Autumne*, that you  
may spend here with vs, one of these warm  
and springing Winters, laden with  
Roses, wholly reserved for our admirable  
*Italy*. And my Lord, though herein the  
consideration of my private interest may  
somewhat make me speake thus, rather then  
thy affection to your seruice: yet would I  
willingly tell you, that all kinde of con-  
tentments attend you here, and if your great  
Spirit aspire to glorious things for the  
keeping it in action, it shall infallibly finde  
them



them at Rome. In the interim, how short  
 a while soever you stay here, you shall  
 haue the contentment to see *France* change  
 some five or six times. At your returne  
 you will hardly find any thing answerable  
 to what you left there; they shall not be  
 the same men you formerly saw, and all  
 things will appeare vnto you, as the af-  
 faires of another Kingdome. But before  
 the matter be growne to that head, it is  
 fitting you reigne here in *Souuerainty*, and  
 become the *Supreme Iudge* of three or  
 foure *Conclaves*: And truly it might so hap-  
 pen (my Lord) that I should do you some  
 acceptable seruice in those great occasions,  
 if I had my health; but to my great griefe  
 it is a happinesse, for which I enuy my  
 Grand mother, and howsoeuer I haue  
 heretofore beene little, or much estimable:  
 I confesse, that at this present, I am but  
 the halfe of what I was. It is therefore in  
 vayne to expect workes of any great value  
 from me, or that you importune me to  
 take paynes for the *Publicke*; for in *Consci-*  
*ence*

sure what high designs can a man have, be-  
tween the affliction of *deafness*, and the  
apprehension of *Death*? The one where-  
of doth never forsake me; and the other  
daily affrights me; or how can you imagine  
I should conceive eminent matters, who  
am ready to dye at every instant? True it  
is, that the necessity to obey you, which  
I have alwaies before mine Eyes, is an  
extraordinary strong motive; but (not to  
dissemble) the impossibility of my per-  
formance is yet more forcible; and so long  
as I continue in the state I now am, I can  
not promise you so much as the History of

\* A little  
principa-  
lity in  
France.

the Kingdom of *France*; nor that of the  
Papacy of *Cambray*, though it continued  
only one halfe quarter of an houre:

Grand mother, and howsoever I have  
been so much afflicted, or much distressed  
From Rome this 27.  
of February 1632.

I confesse, that as this present  
I am in the halfe of what I was. It is therefore  
not to expect workes of any great value  
from me, or that you importune me to  
take paynes for the *Publicke*; for in *Confer-*



*Another Letter vnto Cardinall  
de la Valette from Balzac.*

Letter III.

My LORD,  
Your Cash-keeper hath newly brought mee the summe you commanded him to deliuer vnto me, I would willingly shew sufficient thankfulness for this high fauour: but besides that your benefits are boundlesse, and that you are so gracious an obliger, that it doth euen augment the value of your Bounty, I should seeme ouer presumptuous to thinke any words of mine valuable to the least of your actions. It shall therefore suffice me to protest vnto you, that the bounty wherewith the Letter I receiued from you, is so stored; (being of force to infuse Loue and Fidelity in the hearts of very Barbarians,) shall worke no lesse effect in the spirit of a person  
who



who hath learned both by Nature and Philolophy not to be ingratefull. Since I finde my intereſt within my duty, I muſt neceſſarily loue you (if I hate not my ſelfe) and be an honeſt man by the very Maxime of the wicked. Yet is not this laſt conſideration the cauſe chiefly obliging me to your ſeruiſe: For though I acknowledge diuers defects in my ſelfe, yet may I without vanity affirme, I was neuer beſotted with ſo baſe an attraction as that of gaine. I therefore reflect vpon your fauours in their naked purity, and the eſteeme you make of me, is to me by ſo much a more ſtrong obligation then all others, in that it regardeth my merit, and not my inſtant pouerty, and proceedeth from your iudgement which is farre more excellent, then your fortunes are eminent. Herein (my Lord) it is manifeſt, that all your inclinations are magnificent: for you knowing me neither to be fit to make the Father of a Family, nor to ſolicite cauſes

at the Countesse table, nor well to ride  
poss: you make it appeare, you are of the  
right blood of Kings, who are onely rich  
in superfluous things. Truly it were a  
hard matter to guesse what in this world  
is the true use of Pearles and Dia-  
monds; onely a Picture I should cost  
more then a ballace; but onely plea-  
sure: which to satisfie the inventions of  
Art, are dayly imployed, and Nature to  
that end produceth whatsoever is neede  
being indeede a thing more noble then  
necessity, shee being contented with  
small matters, yet preferring profit be-  
fore pleasure. And I will here stop, lest I  
speake too much to my owne advantage:  
And if I have already incurred that  
crime, I beseech you to beleeve it hath  
not beene with purpose to praise my  
selfe, but onely to shew your liberality:  
Yet will I make bold to acquaint you,  
how I imploy your money, and yeelde  
you a more particular account of the af-  
fares I dispatch for you here at Rome.

First



First in this hot Moneth I seeke all possible remedies against the violence of the Sunne. I haue a Panno which wearie the hands of foure Groomes, and raise the winde in my Chamber which would cause shipwracke in the maine Sea; I neuer die but I dye Snow in the Wine of Naples, and make it melt vnder Melons. I spend halfe my time vnder water, and the rest on Land. I rise twice a day, and when I step out of my bed, it is onely to enter into a Groue of Orange-trees, where I slumber with the pleasant purling of some twelue Fountaines: but if occasion be offered to goe further once in a weeke, I crosse not the street but in Carroach, passing still in the shade betwene Heauen and Earth. I leaue the smell of sweetest flowers vnto the Vulgar, as hauing found the inuention to eate and drinke them. The Spring time neuer parts with me all the yeare either in variety of distilled Waters, or in Conserues. I change perfumes according to  
 the



the diversity of seasons; some I have  
 sweeter, others stronger: And though the  
 Ayre be a thing Nature bestowes for no-  
 thing, and whereof the poorest haue  
 plenty, yet that breath in my Cham-  
 ber, is as costly vnto mee as my house-  
 rent. Besides all this, I in quality of my  
 Lord your Agent, am almost daily fea-  
 sted: and there whilst others fill them-  
 selues with substantiall and most ponde-  
 rous cates; I who haue no great appe-  
 tite, make choice of such Birds as are  
 crammed with Sugar, and nourish my  
 selfe with the spirit of Fruites, and with  
 a meate called jelly. My Lord, these  
 are all the seruices I yeold you in this  
 place, and all the functions of my resi-  
 dence here his holinesse; and I hold my  
 selfe particularly obliged now the second  
 time to thanke you for this fauour: for  
 by your meates I enjoy two things sel-  
 dome sitting together; a Master and  
 Liberty; and the great rest you al-  
 low mee, is not the least present you

please

Q

please out of your Noblenesse to afford

me, though I am not strong enough to

on my own strength, to follow for no

From Rome the

15. of July,

1621.

Your Graces most humble,

most obedient, and most

faithfull servant,

As I am not strong enough to follow for no

on my own strength, to follow for no

on my own strength, to follow for no

on my own strength, to follow for no

on my own strength, to follow for no

on my own strength, to follow for no

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To the Lord Cardinall de Valette

from BALZAC.

As I am not strong enough to follow for no

on my own strength, to follow for no

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carries a poore sicke person euen to the borders of the other World, and causeth him sensible to touch the extremities of life. And surely, to support it long, a greater remedy then *Patience* is no lesse then requisite, and other forces then those of man. In the end GOD hath sent me some ease, after the receite of an infinite of remedies, some whertof sharpened my griefe, and the rest asswaged it not. But the violence of my payne being now past, I beginne to enioy such rest, as wearinesse and weaknesse affoordeth to ouer-tired bodies. And though I be in a state of health, farre lesse perfect then those who are sound, yet measuring it by the proximity of the misery I haue indured, and the comparison of those paines I haue suffered :) I am right glad of my present *Fortune*, nor am I so hardy, to dare as yet complayne of my great weaknesse remaining. To speake truth, I haue no better legges then will serue to make a shew: and should I vnder-take to walke the length of my Chamber,



my trouble would be no lesse, then if I were to passe the *Montaignes*, and crosse all *Rivers* I encounter. But, to the end to change *Discourse*, and to let you see things in their faire shape, you are to vnderstand that in this plight wherein I stand, (being sufficient to cause you to pitty me four hundred Leagues off:) I am on the one side become so valiant, as not to flie though I were pursued by a whole Army, and on the other, so fearefully, that if the *Pope* should come to visite me, I would not conduct him so far as the *Gates*. This is the advantage I draw from my bad legges, and the remedies arising in my bed, wherewith I endeavour to comfort my selfe without the helpe of *Physicke*. You will (:I feare) say I might well haue forborne to entertaine you with these imperinencies, nor am I ignorant that perfect felicitie, such as yours, desire not to be disturbed either by the complaints of the distressed, or by the consideration of distastefull things: But it is likewise true, that

that the first losse we indure in paine, falls  
vpon our iudgement, and the body hath  
such a proximity with the soule, that  
the miseries of the one, doe easily slide  
into the other. But what reason soeuer  
I haue to defend my euill humour, yet  
must it necessarily giue way to your con-  
tentment; and of the two passions  
wherewith I am assaulted, obey the  
stronger. I will therefore be no longer  
sad but for others, and will hold it fit I  
make you laugh vpon the subiect of  
XXXXX, to whom you lately addressed  
your Letters. You may please to remem-  
ber one of their Names to be A, the other  
B, yet is it not sufficient onely to know  
so much, but I must likewise informe  
you somewhat of their shape and stature.  
The first I speake of, is so grosse, as I ve-  
rily thinke he will instantly dye of an  
Apoplexy; and the other so little, as I  
would sweare that since he came into the  
world, hee neuer grew but at the haire  
end: afore any indifferent Iudges, an Ape

would

Q 3



would ſooner paſſe for a man then this Pigmy; nor will I beleue he was made after the image of God, leſt therein I ſhould wrong ſo excellent a Nature. Beſides, it were an eaſier taſke to raiſe the Dead, then to make this mans Teeth white; he hath a Noſe at enmity with all others: and againſt which there is no poſſible defence but *Spaniſh* Gloues. What can I ſay more, there is no part of his body that is not ſhamefull, or wherein Nature hath not bene defectiue. Yet notwithstanding one of the faireſt Princeſſes of *Italy*, is by a ſolemn contract condemned to lodge night by night with this Monster. When you chance to ſee this man together with the other great bellied beaſt, who ſtuffes a whole Carroach, you will preſently ſuppoſe God neuer made them to be Princes; and that it is not onely as much as to abuſe the obedience of free perſons, but euen to wrong the meanest Groomes, to giue them Maſters of this ſtampe. Now  
though



though the party you woe of, doe in  
some sort represent the latter person, yet  
is there still some small difference be-  
tweene his actions and the others. The  
great *VV*. is newly parted from this  
Court, where he hath not receiued from  
his Holinesse his expected contentment.  
His designe was to breake the Mariage  
his Brother hath contracted, vpon some  
slight appearance of Sorcery, wherewith  
he deemed to dazle the worlds eye, and  
ground the nullity of an action, which  
was by so much the more free, in that  
the parties who performed it, sought  
not the consent of any to approue it. In  
conclusion after the losse of much time,  
and many words, he is gone without ob-  
tayning any thing, save onely the Popes  
benediction; and as for me, I remayne  
much satisfied to see Iustice so exact at  
*Rome*, that they will not condemne the  
Diuell himselfe wrongfully. I haue heard  
how in some places halfe houre Mariages  
are made, the conditions whereof are  
neither

neither diſgeſted into writing, nor any  
memory thereof reſerued; but of theſe  
ſecret myſteries, there are no other wit-  
neſſes, ſave onely the Night and Silence:  
And though the Court of *Rome* appro-  
ueth them not, yet doth ſhee ſhut her  
eyes, fearing to ſee them. I am reſolved  
not to bee long in the deſcription of  
*K K K*, whom you know much better  
then my ſelfe: Yet thus much I will ſay,  
that ſince *Nero's* death, there neuer ap-  
peared in *Italy* a Comedian of more ho-  
nourable extraction: And ſurely to make  
the Company at this preſent in *France*  
complete; this perſonage were ſuffici-  
ent: He makes Verſes, he hath read *A-  
riſtotle*, and vnderſtands Muſicke; and  
in a word he hath all the excellent quali-  
ties vnnecellary in a Prince. I know here  
a *German* called *S.* to whom hee gi-  
ueth a annuall penſion of a thouſand  
Crownes, aſſigned vnto him vpon an  
Abbey during life; this he hath done, not  
that he intendeth to vſe his ſeruice in his  
counſell

counsell, or with purpose to imploy him in  
any important negotiation for the good  
of his affaires: his only ambition is to  
have him make a booke, whereby it might  
appeare how those of M. M. M. are lineally  
descended from *Julius Caesar*. I should be  
glad he would yet aim at some higher, or  
more eminent race, and that hee would  
purchase a second fable at the like rate he  
payed for the first. I would willingly giue  
him his choice of the *Medes*, *Persians*,  
*Greekes*, or *Troians*, which of these he would  
haue of his Kindred, and without the rely-  
ing vpon the authority of tradition or te-  
stimony of Stories: I would draw his de-  
scent from *Hector*, or *Achilles*, which hee  
best liked. There are certaine Princes who  
are necessarily to be deceived, if you meane  
to doe them acceptable seruice, being far  
better pleased to bee entrayned with a  
plausible lye, then to be aduertised of an  
important truth. I hold my selfe most  
happy you are not of this humour: for  
whatsoever I say, I suppose it would bee

R

very



very hard for me to be of a fooles minde,  
though he were a Monarch. I intend not  
to steale your fauours, but to purchase  
them legally: and hauing cuer beleueed  
flattery to be as mischieuous a meanes to  
gaine affection as charmes, and sorcery: I  
cannot speake against my conscience, and  
were not this true I tell you, I would not  
assure you that I am

From Rome this 10.  
of December 1622.

Your most humble, most  
obedient, and most faith-  
full seruant,

BALZAC.

To the Lord Cardinall de *Valeto*,  
from Balzac.

**H**OW great sorrows the subject of my  
sorrows be, yet doe I finde in your  
Letter sufficient to make mee happy.

in.

in my hard fortune. The last I receiued hath so much obliged mee, that, but for the displeasing newes comming vnto me which tempered my ioy, my reason had not bene offufficient force to moderate it. But at this time the death of my poore Brother being incessantly before mine eyes, taketh from me the taste of all good tidings: and the prosperity euen of the Kings affaires seeme displeasing vnto mee, finding my selfe to beare vpon mee the mournings of his Victory. Yet since in this fatall agitation of Europe, it is not I alone who bewaile some losse, and since your selfe haue not bene able to preferue all that was deare vnto you, I should seeme very vnciuill, if I presumed to preferre my priuate interest before yours, or reflect vpon my particular affliction, hauing one common with yours. It is long since I haue not measured either the felicities or fatalities of this world, but by your contentments, or discomforts, and that I behold you as the whole workmanship God

hath made. Wherefore my Lord, I will  
 lay aside, what ſoever concerns my ſelfe,  
 to enter into your reſentments, and to  
 tell you, ſince you cannot make unwor-  
 thy elections, it muſt needes be that in  
 the death of your Friends you can ſuffer  
 no ſmall loſſes. Notwithſtanding as you  
 transcend ſublimary things, and in that  
 all men draw examples out of the mea-  
 neſt actions of your life, I aſſure my ſelfe  
 they have acknowledged vpon this  
 occaſion, that there is not any accident  
 to ſurmount againſt which you haue not  
 of all your vertues, nor Afflictions are the  
 gifts of God, though they be not of thoſe  
 we deſire in our prayers, and ſuppoſing  
 you ſhould not approve this propoſiti-  
 on, yet have you a ſmall ſtrike for ſuch re-  
 garded death, as I cannot believe you  
 will bewaile any; for being in a condi-  
 tion your ſelfe eſteemes not miſerable.  
 My Lord, it ſufficeth you conſerne the  
 memory of thoſe you haue loved, in con-  
 ſequence of the proteſtation you pleaſed  
 to

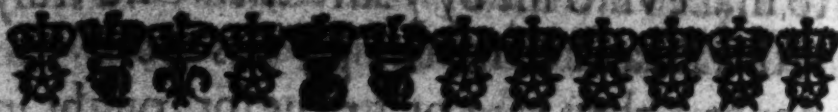


to make vnto me by your Letter: And truly  
 if the Dead be any thing, (as none can  
 doubt) they can not grieve for ought in  
 this world, wherein they still enioy your  
 fauours. In the meane time I take this to  
 my selfe, and am most happy in hauing  
 conferred my dutifull affections vpon a  
 man, who setteth so high a value vpon  
 those things he hath lost. For any thing  
 (my Lord) I perceiue, there is small diffe-  
 rence betweene good workes, and the ser-  
 uices we offer you: they hauing their re-  
 wards both in this life, and the other; your  
 goodnesse being illimitable, as is the de-  
 fire I haue to tell you, I am

From Rome the 29.  
 of December, 1621.

Your most humble and  
 most faithfull Seruant,

BALZAC.



To the Lord Cardinall of *Valete*,  
from BALZAC.

LETTER. VII.

MY LORD:

**T**Hough I be not in ſtate either to per-  
forme any great exploire vpon the  
perſon of any man; nor haue any great  
force to defend my ſelfe, yet cannot I touch  
vpon the Count *Mauſfield* without raking it  
to heart, and ioyning my good affections  
to the Kings forces. If this were the firſt  
time the  *Germans*  had exceeded their limits,  
and ſent their Armies to be ouerthrowne  
in France; the nouelty of theſe barbarous  
faces, and of thoſe great lubberly ſwat-  
rutters, might eaſily haue affrighted vs:  
But vpon the matter, we haue to doe with  
knowne enemies, and who will ſuffer vs  
to take ſo ſufficient aduantages ouer them,  
beſides thoſe we naturally enioy, as with-  
out

out being forced to make vse of Armes, we may defeat them onely by their owne euill conduct. I doe not wonder there are men who willingly forsake *Frost* and *Snow*, to seeke their liuing vnder a more pleasing and temperate climate then their owne; and who quit bad Countreyes, as being well assured, the place of their banishment shall bee more blissefull vnto them then that of their birth. Onely herein it vexeth me, in the behalfe of the *Kings* honour, to see him constrained to finish the remainder of the *Emperours* victories, vpon a sort of beaten Souldiers, and who rather fly the fury of *Marquesse Spinola*, then follow vs. These great Bulwarks whose neighbour I am, seeming rather the Fabricks of *Gyants*, then the fortifications of a *Garrison towne*, will not euer be looked vpon with amazement; one day (I hope) there will appeare nothing in their places but *Cabbins* for poore *Fisberman*; or if it be requisite the workes of *Rebellion* should still remaine, and the memory of these trouble-  
some



ſome people indure yet longer, we ſhall  
 in the vphoſe ſee them remoue Moun-  
 taines, and diue into the Earths foundati-  
 ons to prouide themſelues a Priſon at their  
 owne charge. But withall (my Lord)  
 I beſeech you, let there be no further ſpeech  
 made of occasions or expeditions, and let  
 a *Peace* be concluded which may con-  
 tinue till the *Worlds* end, let vs leaue the  
*Warre* to the *Turke*, and King of *Persia*,  
 and cauſe (I beſeech you) that wee may  
 loſe the memory of theſe miſerable times,  
 wherein *Fathers* ſucceed their *Children*, and  
 wherein *France* is more the Countrey of  
*Lauſtights* and *Swiſſes* then ours. Though  
*Peace* did not turne the very Deſerts into  
 profitable dwellings as it doth, or cauſed  
 not the *quarries* or *ſtins* to become fruit-  
 full, though it came vnaccompanied,  
 without being ſeconded with *ſecurity* and  
*plenty*, yet were it neceſſary, onely to reſreſh  
 our forces, thereby to enable vs the longer  
 to endure *Warre*. As I was ending this laſt  
 word, I heard a voyce which deſired my  
 diſpatch,

dispatch obliging me to end what I began  
 possibill had but began. It is with much re-  
 luctation (my Lord) I am deprived of the  
 onely contentment your absence affords  
 me. But since you could not receive this  
 Letter, were it any longer, I am resolved  
 to lose one part of my content to enjoy the  
 other, and so say sooner then I supposed  
 that I am ever absolutely

The 16. of Septem-  
 ber, 1622.

Your most humble, most  
 obedient, and most  
 faithful servant,

BAZZAC.

~~BAZZAC.~~

To the Cardinal de Valette  
 from BAZZAC.

LETTER VIII.

MY LORD,

YOU should often receive Letters  
 from me, could I over-master my  
 paine; but to say truth it leaveth me

S

not

not one thought free to reflect upon any  
 thing else; and what desire soever I have  
 to give you content; by yet am I not able  
 to do any thing but as the Physicians  
 good pleasure, and as the Fountaine's leasure  
 whilest the Court affordeth you all  
 content, and prepareth what so euer is  
 pleasant for you, respecting distrusts  
 and iealousies for others, deliberate torture  
 torments, such as wherewith one would  
 make conscience to punish Parricides, and  
 which I would not wish to my worst e-  
 nemies. If notwithstanding all this (in  
 obedience to the Counsell you giue mee  
 in the Letter you did lately write vnto me) I should make my selfe  
 merry, I were necessarily to take my  
 selfe for some other body, and become  
 a deeper dissembler then an honest man  
 ought to be. My Melancholly is meere-  
 ly corporeall, yet doth my spirit giue  
 place, though not consent thereto, and  
 of the two parts wherof I am composed,  
 the more worthy is ouer borne by the  
 more



more weighty. Wherefore if the whole  
world should act Comedies to make me  
laugh, and though <sup>St. Germans</sup> Faire  
were kept in all the streets where I passe,  
the obiect of Death <sup>ever</sup> present before  
my eyes, bereaving me of sight, would  
likewise barre me of content, and I  
should remaine disconsolate amidst the  
publique iubilations. <sup>Yes,</sup> if the stone  
so much dread, were a Diamond, or the  
Philosophers <sup>Bliss</sup>, I should therein  
take small comfort, but would rather be-  
seech God to leaue me poore, if he please  
to bestow no better Riches vpon me. But  
when I haue sayd all, be it vnto me as he  
shall please to appoint, since I am well  
assured, my maladiys will either end, or  
I shall not for euer hold out: yet should  
I dye with some discontent, if it happen  
before I testifie my dutifull affection to-  
wards you, vnd the sensibility I haue of  
your noble fauours. But howsoeuer it  
fare with me, I would willingly make a  
iourney to Rome, there to finish the

worke I promised you, and which you  
 commanded me to undertake for the ho-  
 nour of this Crowne. Certainly if I  
 be not the cause to make you in love  
 with our language, and to preferre it in  
 your estimation before our neighbour  
 Tongues; I am affraide you will be much  
 troubled to revolve from the Roman  
 Empire, and that it will not be for the  
 History of *Mattheu*, or of *Helian*; you wil  
 change that of *Salust* and *Livie*. I will  
 not deceive you, nor delude my selfe;  
 yet may I tell you, that my head is full  
 of inventions and designs, and if the  
 Spring (for which I much long) I would  
 afford me the least glimpse of health, I  
 would contest with any who should  
 produce the rarest things. I have an infi-  
 nite of loose flowers, which onely want  
 binding up into Nosegayes; and I have  
 suffered others to speake any time these  
 five yeares, on purpose to bethinke my  
 selfe what I have to say. But I well per-  
 ceive the publique shall have onely de-  
 fires

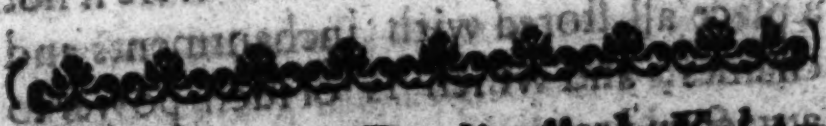


sires and hopes, and truly if I spring not  
afresh with the trees, in stead of so many  
bookes you expect from me, you shall not  
read any thing of mine save onely the end  
of this Letter, and the protestation I here  
make vnto you, to dye

Your most humble, most  
obedient, and most faith-  
full servant,

The 7. of June.  
1613.

BALZAC.



To the Lord Cardinall de Valte  
from BALZAC.

Lib. IX.

The hope which any time this three  
Moneths, I have had of your determi-  
nation to come into this Countrey,  
hath hitherto hindered me from writing  
vnto you, or to make y<sup>e</sup> of the onely  
meanes remainyng for me to be neare your  
person:



person. But since you have supposed the  
 speedy quitting the Court, to be as fatal as  
 to dye a suddaine death, and that no lesse  
 fortune or star is requisite to resolve to  
 weane our selves from pleasing things,  
 then to surmount painefull ones, I will  
 by your permission resume the commerce  
 the common rumor caused me to surcease,  
 and will not hereafter beleue you can  
 with any lesse difficulty get out of *Paris*,  
 then can the *Arsenal* or *Louuer*. Were it not  
 a place all stored with enchantments and  
 chains, and which is of such power to  
 attract and retayne men, as it hath beene  
 necessary to hazard diuers battailes, to  
 drive the *Spaniards* further off: one might  
 well wonder at the difficulty you finde to  
 conuay your selfe thence. But in truth all  
 the world doth there finde both habitati-  
 ons and affaires: and for you my Lord,  
 since that Countrey our Kings both en-  
 ter into their first infancy, and grow old,  
 as being the seat of their Empire, no man  
 can iustly blame you for making over-  
 long

long haboden there, without accusing  
you of ouer much loue to your Master,  
and for desiring to be neare his person.  
At Rome you shall tread vpon stones for-  
merly the gods of *Caesar* and *Pompey*, and  
shall contemplate the Ruines of those  
rare workmanshipes, the antiquity where  
of is yet amiable, and shall daily walke  
among Histories and Fables. But these  
are the pastimes of weake spirits, which  
are pleased with trifles, and not the  
employments of a Prince, who delight-  
eth in sayling on rough Seas, and who  
is not come into the world to let it rest  
idle: When you haue seene the *Tiber*, on  
whose banks the *Romans* haue perfor-  
med the Apprentiships of their rare  
Victories, and begun that high designe,  
which they ended not but at the ex-  
treme limits of the Earth. When you  
shall ascende the *Capitol*, where they  
supposed God was as well present as in  
Heauen; and had there inclosed the fate-  
lity of the vniuersall Monarchy: After  
you.

you haue croſſed that great Citty, dedi-  
cated to ſhew pleaſures to the people,  
and where the blood of Martyrs hath  
beene often mingled with that of Male-  
factors and brute beaſts. I make no  
doubt but after you haue ſcene theſe and  
diuers other things, you will grow wea-  
ry of the reſole and tranquility of Rome:  
and will ſay they are two things more  
proper for the Night and Church-yards,  
then for the Court and the Worlds  
eye. Yet haue I not any purpoſe to  
giue you the leaſt diſtaſte of a Voyage  
the King hath commanded you to vnder-  
take, and whereof I well hoped to haue  
bin the guide, if my crazy body would  
haue ſeconded the motion of my Will.  
But truly my Lord, I am deeply in-  
gaged in this buſineſſe, and when I looke  
vpon my ſelfe ſingle, I ſometimes haue a  
deſire to make you ſuſpicious of thoſe fe-  
licities, I feare, I ſhal not be able to enioy  
with you; yet whatſoener I ſay, I am not  
ſo farre in loue with my ſelfe, as to  
preferre



I preferre my private content before the ge-  
nerall desires of all men, and the Churches  
necessities. It is requisite for infinite con-  
siderations of importance, you should be  
present at the first *Consilio*, and that you  
appeare at a *Warre* not therefore lesse con-  
siderable, in being composed of disar-  
med persons, or for that it makes no  
*Widow nor Orphan*. I am certaine you  
haue elsewhere seene more dangerous en-  
counters, and haue often desired more  
bloody *Villains*. But how great soeuer  
the object of your ambition be, yet can it  
not conclude any thing of such Eminency,  
as at once to giue a Successor to Consuls, to  
Emperours, and Apostles; and to make  
with your breath the man who ouer-top-  
peth Kings, and who commandeth ouer  
all *reasonable Soules*. Though my health  
be so vncertaine, as I cannot promise my  
selfe three dayes continuance thereof, yet  
haue I not lost all hope to see you (one  
day) in this Countrey, the prescriber of  
Laws to Inferiours, and of examples to  
Comman-

Commander: My Lord it may be, God  
 reserveth me for your like, that nothing  
 be wanting to your Glory, and to the end  
 there might be yet one man in the World,  
 able to afford you the prayſes proper to  
 your merits.

My Lord,

The 13. of June,

Your most humble and  
 most faithfull Servant,

BALZAC.

To my Lord Cardinall

de la Valere.

L. L. L. L. X.

My Lord

I must necessarily be the greatest  
 Affaire at this present in agitation on  
 Earth, that could oblige you to leave  
 Paris, nor had you parted thence upon a  
 ny slighter condition, then to make a Head  
 for all Christendome. If you arrive there  
 opportunely,

opportunitie to haue your part in this great  
*Election*, and that the *Consul* attend  
your *Presence*, on purpose to afford a more  
full *Reputation* and *Autority* to what shall  
there be resolved vpon: I doe no way  
doubt but you will maintayne the same ad-  
uantage ouer the *Italian* wits, as you haue  
obtainned ouer ours; of that their policies  
will not be as impertinent in your *Pre-  
sence*, as the *Charmes* of *Magicians* are friv-  
olous, being confronted with *Diuine*  
matters. You haue sufficient of their pa-  
tience to put off affaires when occasion is  
offered: but you haue a courage they come  
short of, to carry matters by strong hand  
if necessary require. Therefore my Lord,  
to what part soeuer your Opinion shall in-  
cline, you will carry that with you which  
gaineth victories, and causeth the greater  
party to side with the sounder; yea, if  
matters should passe without contestation,  
yet should you at least take notice that you  
are intreated to that action, wherein God  
permits you to supply his place, and

intrust.



intrusteth to: your care the most important matter of all his Workes. To speake seriously, his providence is never in so high imployment, as when hee is to choose the man who hath power to use well, or abuse all the Riches of Heaven, and who is to exercise a power nearest approaching to Divinity. Heretofore God made use of Thunder and tempests, when he purposed to denounce any thing to men, declaring his Will by, rather then ordinary meanes. But since hee hath caused Oracles to cease, and sufferech this Thunder to worke only in a little effeete. It is onely by the voyce of Cardinals hee causeth his desires to be manifested, and maynerly concerning the worlds Conduct. When you please (my good Lord) I shall have some notice of these inspirations hee hath sent you, and of the election you have made: For to force me (so soone) to informe my selfe thereof in the place where it was performed, this Kingdome had neede

be

be ouer hot for me, and that I were not  
so well acquainted as I am with the Sun  
at Rome. That which blackes the Modies,  
and burnes Lybia, is not so dangerous at  
this Season, and were you not floted  
with treasures of Snow, and prouided  
of Halls of Marble, to defend you  
from the scorching Ayre, I should as  
soone chuse to be condemned to the fire,  
as to be forced to reside where you are at  
this present. But your Grace I know can  
not be affrighted with all these appre-  
hensions of heate; you are none of those  
who will finde fault with the Ayre,  
which all that ancient Republique bre-  
athed, or with the Sunne, which hath  
holpen to make so many Conquerours,  
and giuen light to so many glorious  
Tryumphs. Yet for my part, I who  
haue none of these considerations, and  
who haue wholly put my selfe into the  
power of Philosophie, it is requisite I  
uide the very shadow of danger, and  
live with as great apprehension of feare



*The Letters of Mounſieur*

in this world, as though I were in an E-  
 nemies Country, or in a Forrest of wilde  
 beasts. It is therefore out of pure necessity  
 I attend your commands in this place,  
 and a more seasonable time, to testifie unto  
 you, without running the hazard of my  
 life, that I am with all my soule

*My Lord,*

*The 2. of August, 1623.* Your most humble, and  
 most obedient servant,  
**BALZAC.**

*To the Lord Cardinall de Valette,*  
*from Balzac.*

**LETTER XL.**  
**My Lord,**  
 I Verily beleeved I could never haue bin  
 so unfortunate, as to be forced to search  
 in the Gasse for what you doe, and  
 to heare no other newes from you, then  
 what



what common brute bestoweth in all parts  
of the World, and which the *Englishe* and  
*Germanes* may as well know as I. This pu-  
nishment is by so much the more wound-  
ing, in that I haue heretofore bene en-  
riched with those benefits, whereof you  
now seeme to bereaue me; and in that the  
time was, when you pleased so farre to dis-  
cend from the ranke whence you are deri-  
ued, as to lay aside all those lusters, which  
incompasse you, to conuerse freely with  
me. But (my Lord) since one word of  
your mouth hath often cured my decayed  
spirits, and hath many times made me hap-  
py without the helpe of *Fortune*; I freely  
confesse vnto you, I cannot, resolute to  
change condition, as knowing the losse  
of the least of your fauours cannot be little;  
Yet being so innocent that I can no way  
imagine my offence, and not acknowled-  
ging among men, other more assured ve-  
ry then your word, I haue a great re-  
luctation to be diffident of a thing, vpon  
the certainty whereof halfe the Court is  
engaged

ingaged for Warre, and the besieged would  
 make small difficulty to surrender them-  
 selves. My Lord, you have pleased to  
 promise you would love me alwayes, there-  
 fore I beseech you not to be offended, if I  
 put you in minde, that as the ancient gods  
 of the Country where now you are, sub-  
 mitted themselves to *Destinies*, after they  
 had once assigned them: So you, though  
 about all other *Laws*, are yet subiect to  
 your word. I am confident it cannot be  
 revoked so long as the order of sublunary  
 things change not, and the *Decrees* of  
 Gods providence remaine immouable:  
 and if you repent any one action in your  
 whole life, you therein doe more then  
 your very *Enemies*, who neuer as yet cal-  
 led the least of them in question. For my  
 part, I am far from thinking I have totally  
 lost your fauour, lest I should wrong your  
*Judgement*, which conferred them vpon me,  
 and blame the best eyes in the World, for  
 haling hitherto beene blind. I will ra-  
 ther suppose, if you send me no newes, it  
 beagone

is

is because you thinke I know what will be  
done some ten years hence, and that I  
am brimfull of the Roman Court, and of  
the Italian affaires. Truly I know the  
present Pope, and I haue euen beleued,  
there is not any humane wit more capable  
to carry so ponderous a felicity, or to let vs  
again behold the Primitive beauty of Re-  
ligion, and the golden age of Gods  
Church I know how at Rome idleness is day  
and night in action, and that the comple-  
ments and ceremonies there, put you to  
more trouble then you should find in go-  
urning the whole world, if God had left  
it to your conduct. Me thinkes I yet see  
this great Tyrant with so many Heads,  
(I meane the Signoury of Venice) toge-  
ther with all those petty Soueraignes, who  
would hazard more men in hanging one  
single person, then the King would ven-  
ture in two battailes, or at the raking in  
of some Cities. But my Lord all this with  
the rest doth but slightly touch my spirit,  
and as you are the sole worldly cause,



which affordeth me either joy or discomfort,  
 so it is from you only I expect  
 good or ill news. I have made your af-  
 fection in such sort necessary for my lifes  
 contentment, that without it I should  
 finde defects even in Felicity it selfe, and  
 should have an imperfect feeling of the  
 most happy successes could befall me. Re-  
 store therefore, if so you please, or con-  
 tinue this your ancient favour towarth me,  
 which I cannot possibly forbear. And  
 since you are part of a body to which  
 God hath given infallibility, and since it is  
 forbidden to call the certainty of your  
 wisdom into the least question, I con-  
 demne not I beseech you, what you have  
 formerly made as though your Italian fa-  
 vours were some pebbering like your  
 French ones, and in your own blood  
 would have more in the King would  
 you.

The 10. of Decem.  
 1613.

Your most humble, most  
 obedient, and most  
 faithful servant,  
 BALZAC.

V

XXXXXXXXXXXXXXXXXXXX

*Balka*, his Letter to Monsieur  
*du Planay*.

LETTER XIX. THE GREAT

SIR, here, who entertaineth like Astronomers

Since you cannot be here till after the  
 Feast, and for that I presume you have  
 no purpose to oppose the Election of  
 the Pope, being canonically chosen. I will  
 advise you to stay your journey till the  
 Spring be past, and the Snows melted, yet  
 truly you are in such esteeme here, as if  
 you come not the sooner, I verily thinke  
 you will be sent for, and that the Court of  
 Rome will commence suite with the Leo-  
 ner, to have my Lord the Cardinals pre-  
 sence. It is therefore fitting (if so hee  
 please) that hee undertake this Voyage,  
 and put off State-businesse, and the Warre  
 to others, to liue here in the midst of Glo-  
 ry and Triumphs. In the meane time, I  
 may (so neare as I can) informe my selfe  
 V 2 both

both of men and affaires, thereby to  
 giue you the better instructions at your  
 comming. Now to the end to afford  
 you a taste of what I know, obserue  
 what I say, for I will tell you strange  
 things. There is a certaine Great man  
 here, who entertaineth sixe Astrologers  
 in Pension, to let him vnderstand from  
 time to time who shall be Pope. Ano-  
 ther takes large fees on both sides, find-  
 ing it the onely way to bring his Clients  
 to composition. A third hath the most  
 extravagant vertue you euer heard of, he  
 leads a farre more pleasant life then the  
 Duke of *Orma*, and hauing read in Holy  
 Writ, how the Wisdome of the world  
 is folly in Gods sight, he imagines hee  
 should offend his Conscience, if he were  
 ouer wise. Here are Princes in this  
 place, who in full peace pardon ney-  
 ther Age nor Sexe. There are others  
 who keepe their beds, though they  
 be well able to ride post; and who vse  
 all thisicke possible to looke pale, to be  
 feauerish,



feauerish, and full of Cathars, and who  
make vse of all the secrets in Philosophie  
to haue a megar aspect. In conclusion,  
on, the highest place in this world, is  
that, whether the more easily to arrive,  
it is necessary to be lame, and take short  
steps; so as a sound Pope is commonly  
made out of a sickely Cardinall. At our  
next meeting, I will informe you of the  
rest, and will in one halfe houre infuse  
into you all the experience I haue hither  
to gotten: But if I haue not this con-  
tentment so soone as I desire, faile not I  
pray you, to let me heere newes of your  
health, and the rest of our good friends.  
But especially I beseech you to assure  
*Monsieur de Mauroy*, that I am passionat-  
ly his seruant, and that I finde here much  
subtily and dissimulation, but not ma-  
ny so pure and true vertues, as his are.

From Rome 10.

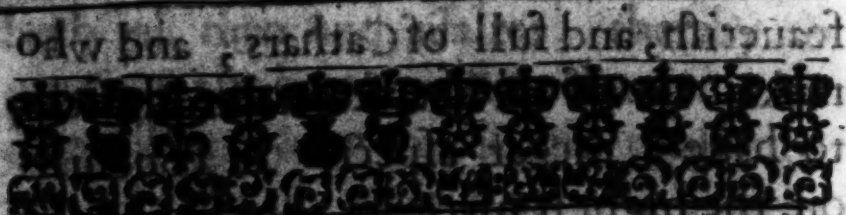
of February,

1621.

BALZAC.

V 3

To



A Letter to Mounſieur de la  
*Magdelene* from  
 BALZAC.

## LETTER. XIII.

SIR,  
 I Am extremely glad you are not of  
 the number of those whom the King  
 hath lost before *St. John d'Angely*.  
 Conferme your selfe therefore so farre  
 forth as your *Honour* and *Courage* will  
 suffer or permit, and content your  
 selfe to haue tasted what *Warre* is; which  
 if you please to be aduised by mee, you  
 should doe well neuer more to behold  
 but with *Flanders* spectacles. You are  
 bound to execute good actions; but you  
 are to performe many, and permanently;  
 and to be a better husband of a worthy  
 mans

mans life, then that of an ordinary  
Souldier of the Guardes. At least-  
wise so long as you continue at the as-  
sembly of the Clergy, you shall be ser-  
viceable to the Church at your owne  
ease, and there shall commonly be ten  
dayes journey betwene you and danger.  
Though I were not any more of this  
world then those who lived before the  
late King, or who are to come into the  
world after the decease of this, I yet  
should not feare to hazard my selfe in  
this sort, and to keepe all my bloud for  
the Publique as steadily as the most valiant  
and Iesuist of France. It is in this sort  
I have learned to speake in this Court,  
where honest men are so wedded to their  
particular interests, and doe so little  
reflect vpon the generall affaires, as they  
thinke there is nothing beyond the tips  
of their vprmost haire, and suppose the  
world endeth at their feet. The Clerk  
dreames of no other thing, but how to  
fortifie himselfe with Men and Money  
against  
ordw



against the Co. B. whom he taketh for the  
 Turke and an Hereticke : And say what  
 you will, the fifty Abbies he hath gotten  
 in one Year, as that portion of the  
 Church which pleaseth him better then  
 all the rest. Behold in what tearmes we  
 stand at this present : Instead of procu-  
 ring the conversion of Nations, and to  
 seeke the meanes to set the *Leban* at li-  
 berty : a P. thinkes he hath worthily ac-  
 quited himselfe of his charge, so long as  
 he provides to make his Nephew a grea-  
 ter man then his Predecessors was. But  
 that I feare lest my zeale should over-far  
 transport me ; or that you should be-  
 come as weary of my Discourse as of a  
 tedious Preacher, I would dilate my  
 selfe vpon this Subiect ; but I know the  
 affaires in these parts are very indiffe-  
 rent vnto you, I will therefore referre  
 the farther relation wherewith I inten-  
 ded to acquaint you, to my Lord, the  
*Marquess of Cambridge*. In briebe, there are  
 none but himselfe and the Councell,  
 who

who can cause the Pope to incline  
 to his resolution, and I will  
 tell you without flattering him, that  
 so long as he is here, the King may glory  
 that he reigneth at Rome. As for other  
 things, what beautifull objects soever  
 Rome presenteth to my view, & what plea-  
 sure soever each man finds there confor-  
 mable to his humour and inclination, yet  
 cannot receive any, being so remote from  
 persons so deare unto mee, and shall es-  
 teeme my selfe unhappy, so long as I am  
 necessitated to write Letters unto you, and  
 onely say, what is not as yet in my power  
 to cause to appeare, that I am  
 Monsieur  
 Your most faithfull servant  
 BALZAC  
 To





your thoughts; but that you are over joy  
all a French man to have any intelligence  
out of the Kingdom: It may be the Ex-  
ample of the Duke of Brez affrights you,  
and that you take all such as are in Italy for  
Des Advers, or Countes of Paines: in this  
case intrust you have reason, and it is far  
better to write no Letters at all, then to be  
forced to explain them before the Court of  
Parliament: But if you were of my hu-  
mour, and that you would referre the  
whole State, and all the affaires therein to  
Monsieur Luyet, he thinks our Army  
could not passe for conspiracy, and you  
might safely let me have newes from your  
selfe, and the rest of our friends, without  
any hazard at all. I desire only to know  
what you doe, and wherein you imploy  
the fairest season of your life. Doe you ne-  
ver part from the lips of Spala; whose  
breath is so sweete, as it seemes shee feedeth  
onely on Pinkes and Perfumes: are you in  
as high esteem in your Mistress thoughts  
as your merits and service deserves, and







they draw out of our weaknesse. It is now time (my Lord) you take notice of those advantages God hath given you above the rest of men. You fought, at least to remember, how being cried with worldly affaires, and retired from Court, publique necessity had not fought you out in your private reposednes at home, to put the Kings royall Armies into your hands, if you were not the only man from whom all men expect the re-establishment of these affaires. I will not so farre relie vpon my owne opinion, as to answere for the future. Yet when I consider the actions of your Life, which are so *innumerable*, that we find difficulty to beleene them, even after they have beene performed, and those in such number, that *Strangers* may well imagine you have lived from the very beginning of our Monarchy. I suppose I might boldly affirme, that, if there be yet any great matter remaining to be achieved in the World, there is none but your Selfe must attempt it. You have possessed the

the fauour of Kings, as Fortunes which  
might faile you, and haue not feared that  
their passions could out-last your innocency.  
This Vertue we so much admire, hath suc-  
ceeded the same authority, our Fathers haue  
adored: You haue made no vse of your  
power in State, which you haue not euer  
since secured by the force of your courage.  
You haue at all times preserved the liber-  
ty of France amidst the miseries of times,  
and the vsurpation vpon lawfull power.  
Who is there can say this of himselfe?  
where are they that haue stood firme be-  
tweene rebellion and serpitude? where  
was there euer knowne an older  
age so necessary for the world, or so  
much good and bad fortune equally glo-  
rious? My Lord, you know your selfe  
too well, to suspect me of flattery, and  
my humour is so aliene from any seruile  
actions, as the Court hath not sufficient  
hopes to cause me to do any thing against  
my conscience. I then speake as I doe  
now, for the onely interest of Vertue;  
and

and if that were not on your side, I  
 would be taken for it among your enemies  
 to do it right. None will suspect I have  
 any pretensions at Madrid, so that I  
 intend to make a fortune in Italy, yet  
 to hear me speak of the Prince of  
 Orange, and the Marquess Spinola,  
 one would say that I did at once expect  
 Abbots from the Hollanders, and were a  
 pensioner to Spain. In summe, I hold  
 my selfe obliged to those who afford  
 me matter and manner to reconcile the  
 two rarest things in this world, to wit;  
 Verue and Eloquence. And as their re-  
 putation hath neede of my Pen, to make  
 it immortal, so are their lives and acti-  
 ons right vscfull ynto me, when I imploy  
 my pames on excellent Subjects. You  
 haue euer done men the honour to wish  
 me well, and I haue receiued innume-  
 rable fauours from my Lord the Cardi-  
 nall your Sonne; but howsoeuer, I hum-  
 bly beseech you to be confident that my  
 affections are absolutely pure, and that

but

my



my particular interests have not any all-  
and therefore I am so happy as to have  
served you in a troublesome time, and  
to have been of the weaker side, as judg-  
ing it to be the more honest. I have not  
since been of another mind, and the rea-  
sons drawing me to do what I did, be-  
ing still the same, I am really, as I ever  
have been,

My Lord,

Your most humble and  
thrice obedient servant,

BALZAC.

~~\*\*\*\*\*~~

To the Duke of Espernon

from Balzac.

Letter XVI.

**T**his Letter I lately received from you,  
makes me know him happier than  
I supposed, since I have the honour to  
be

be sometimes in your memory. It is a  
 place so taken up with high thoughts,  
 and which the publique good doth in  
 such measure make use of, as I had not  
 the ambition to imagine, there could be  
 any roome left for a man of so small im-  
 portance as my selfe. But since, that as  
 you neuer had any so potent enemies  
 as to exceede your courage, so haue  
 you not any seruants of so slight consi-  
 deration, whom you esteeme not wor-  
 thy your care. Herein my Lord, you  
 make it appeare that the meanest matters  
 change their nature into more noble sub-  
 iects, so soone as they become yours: and  
 how of all men, you haue conquered  
 part, and subdued the rest. And verily  
 perswaded, it were no lesse then to of-  
 fend God, to deny obedience to a person  
 so high in his fauour as you are, and  
 that his meaning is, this commanding  
 spirit he hath conferred vpon you, should  
 be master of all others. The Honour  
 therefore do you apprehending, being  
 little

little inferiour to what we owe to sacred things; and that besides the ordinary providence which governeth the world, there being a particular one in Heaven, designed meerely for the conduct of your life, to make it admired in all after Ages: it is necessary as well in contemplation of this common consideration, as for others particularly concerning my selfe, I should perpetually remaine

**My Lord,**

The 5. of April,

**Your most humble and  
most faithfull Seruant,**

BALZAC

\*\*\*\*\*

*To the Duke of Espernon  
from Balzac.*

Letter XVII.

## My Love,

**I**N this generall calme of the State,  
(wherein the affaires of this Kingdome  
seeme to be asleepe, and the Worlds

**Y. 2**

## OCCURRENCE



occurrences to be at a stand:) all France  
 expects your present Court, to be  
 the Author of the desired Newes, and  
 to draw from the Kings breast the good  
 intentions wherewith it is so richly  
 stored. The reduction of *Brian* not  
 stayned with any drop of blood: the  
 truth wherein you haue instructed all  
 men, concerning the possibility of ta-  
 king *Rebell*, and the order you haue  
 now lately left in *Guiana*, where you haue  
 reduced the Factions to such a point, as  
 their only power consisteth in their per-  
 uerse humours; putteth vs in hope, that  
 if God should deferre the safety of our  
 State till another Age, it could bee no  
 man (your self excepted) for whom hee  
 hath reserved so glorious an Enterprise.  
 My Lord, it is certaine he neuer shewed  
 more miracles in those places him selfe  
 hath consecrated to his glory and pub-  
 lique Piety, and which he hath chosen  
 on purpose there to manifest his power,  
 then he hath done in your person. And  
 when

when I consider how often he hath protected you, contrary to all humane appearance; and the opposition you have encountered; in arriving to this high by so many rocks and precipices; I cannot but constantly beleieve you have overpassed the time of dying; and that for the Worlds generall good; it is fitting you indure as long as the Sunne or Stars. To stop here, were to praise you imperfectly; and onely to make it appeare you are able to afford long services. I will therefore say more: on which side should I turne mine eyes; be it that I carry them beyond the Seas or make them passe those Mountaines which separate vs from our neighbours; I finde not that person in any place, who can iustly dispute for glory with you; or whose life is so illustrious as yours. I have seriously considered all whatsoever might give value or reputation to the Courts of stranger Princes, and there truly I find men who are well seene in Military

affaires



affaires, and who haue gained to them-  
ſelves no ſmall experience by meanes of  
an infinity of rules and maximes: But the  
difference betweene thoſe men and your  
ſelfe, is, that they cannot ſtirre, nor  
make themſelves awfull without the  
*Indies*, *Armies*, and *Cannons*; whereas  
you are redoubtable all alone, and war-  
med; yea, your very ſilneſſe terrifieth  
the greateſt enemies of *France*. This be-  
ing absolutely true (as no man can  
doubt) it is high time the King doe re-  
ally make uſe of a man, whom the neces-  
ſity of his ſtate requireth of him, and  
that he no longer imploy thoſe improſ-  
perous perſons, vnder whoſe hands op-  
portunities waxe old, and his good for-  
tune will faile him. It is ſufficient that  
the *Rhine* and *Alpes* haue formerly beene  
*French*, and that our Language is ſpo-  
ken in neighbouring Provinces, with-  
out ſuffering a ſtrange kind of people ſtil  
to remaine in the very bowels of our  
Kingdome, who will not allow of our  
ancient



ancient Lawes. There is now no longer  
meanes to couer this skarre which disho-  
nourth the face of State, or to suffer that  
Rebellion and loyalty liue together. To  
speake truth, what kind correspondency  
can be expected betweene the Mistresse  
of the house, and the Concubine? what  
a monstrous production would that  
proue betwyxen a Monarchy and a popu-  
lar gouernment? and what kind of Soue-  
raigne should hee be; who would depen-  
dent on his subiects; and his Councell  
subordinate to the Towne-house? Truly,  
if Catholicks should demand Cities  
of the King, proportionable to their  
number; as others doe, hee should be forced  
hence forward to remaine all his  
life time at *Fabruac* and *St. Germain*:  
nor would there remaine vnto him any  
more then the bare title of a King; and  
the common fields of his Countrey. But  
it shall not alwaies be so if predictions  
prooue true. And Reason as well as Na-  
ture requireth that things should bee  
reduced

reduced to their ancient forme. I knowe  
 no lesse then to inuade him who hath  
 promised to France a longer continu-  
 ancedon to all her diseases, so thinke  
 that hee having giuen remedies against  
 the *Quicke* and *Mourer*, hee will suffer it  
 to lye in his day by the hands of a small  
 packe of Rebels. Provided, that face  
 which I rather call immortall, then an-  
 cient doe still assure vs of the great  
 soueraine life you retaine in your coura-  
 geous heart, I had that Heauen please to  
 preferre for the worlds benefit, the blis-  
 sing is conferred vpon vs at your Natiui-  
 ty, we require not a more certaine pre-  
 sage of the end of our euils, nor is there  
 any sickne or far stricken in yeares, who  
 hopeth not to suruiue the so intestine  
 troubles. But we are not to imagine that  
 Victory and Peace are two opposite  
 things, though they be different, for it  
 is the one which assureth the other, and  
 setteth it in state not to be any further  
 either troubled or threatened by any.

Lambert

When

When all is done, I finde it were much to oblige these malcontentes, to give a sore repole to their distrustfull spirits, and at once to ridde them of all their hopes and feares: when they shall no longer need to trouble themselves with making assemblies, and that their lives shall be free from the feare of punishments. When I say both they and we shall enjoy common security, it is not to be doubted but their condition will be much bettered, it being a much safer fortune to be cast on shore by a storme in a craised Vessel, then to be still in the power of Windes and Sea-wracks. The word of Kings ought not to contradict the functions of Regality, nor can they oblige themselves to leave their Subjects in miserable estate, or to doe contrary to what they ought. And in conscience since the ruine of Rebellion is written in Heaven, in the same sort as is the Day of Judgement, and the Worlds dissolution; were it not as much as to resist Gods will, and to oppugne his providence,



should we so soon grow weary of well-do-  
 ing, or refuse to finish a work, the event  
 whereof is infallible? There is nothing so  
 easie for a great Prince, as either to finde  
 or conceale faults; nor doth any man  
 doubt that dissimulation is iust, when it  
 tends to the advantage and safety of the  
 decedent. If a mad man were capable of  
 remedies, were it not lawfull to cure him  
 without asking his consent or were it, fit  
 a Father should suffer his Son to be drown-  
 ned, for feare of pulling him out by the  
 haire? And we to suffer the State to perish,  
 for that we cannot preferre it by ordinary  
 wayes? No, say I, hardly we ought not,  
 there is no consideration can cause that  
 thing to change its nature, which of it selfe  
 is iust; and the Lawes of necessity doe dif-  
 ference with vs for those of formality.  
 Now to returne to my first discourse, and  
 to what particularly regardeth your Lord-  
 ship, seeing your absence from Court hath  
 all times threatened more miserie vnto  
 vs, then the apparition of Comets and  
 blood

other irregularities in Nature, and since to  
 be miserable, it is sufficient to be at odds  
 with you. There is not any of your enemies  
 can escape the Divine justice, nor is there  
 any doubt, but you will generally finde all  
 those spirits favourable vnto you, whom  
 you haue formerly conuinc'd; or that  
 your propositions shall not be receiued as  
 assured Conquests. The best is, there are  
 now no more any usurpers neare the King,  
 who seeke to ingrosse his fauours to their  
 owne advantages, & bereaue men of those  
 benefites which ought to be as common to  
 them as the Fire or Ayre. His Maiesties  
 heart is open to all his Subjects, hee re-  
 ceives truth at what hand soeuer it  
 comes vnto him. This being so (my  
 Lord) may wee not rest confident you  
 shall not lose one word, and that your  
 Vertue whereof the World is vncapable,  
 shall no length be found the onely means  
 the King hath to redresse and re-establish  
 his affaires. Neither time, trauaile, nor  
 cost, ought diuert him from this delight:

his worke will be nothing so costly as to raise a Favorite, and it being a thing all *Christendome* exacteth of him, as an Hereditary debt the King his Father hath left to be discharged. And truly, it is most certaine that the face of States hath beene changed, and whole *Provinces* conquered, with lesse cost then diuers *Pagan Princes* haue employed in erecting of *Idols*, and causing them to be adored by their people. But to leave this *Italian* severity you formerly reprooued in me, and lest you should accuse me for warring against the dead, I will for your sake pardon their memory; nor will I farther dilate my selfe vpon so odious a Subject. Yet is this but halfe of what I intended to speake vnto you at *Cognac*; if in that short abode you made there, and the continuall presse hindring the freedom of my Speech vnto you, it had been permitted mee to haue had a longer Audiance. But (my Lord) what I could not performe by word of Mouth, I will continue by my Letters, if you please



to doe me the honour as to command  
them, or if my words which you haue  
heretofore made choyce of for the concep-  
tion of your High thoughts, in beway-  
ling present miseries and publique ingra-  
titude, be as pleasing vnto you, as I am  
perfectly

Your most humble, most  
obedient, and most faith-  
full seruant,  
The 18. of Novem-  
ber, 1623.

BALZAC

The Duke of Espemon his Letter  
to the French King : penned by  
BALZAC.

LETTER XVIII.

I Vnderstand by the Letter it pleased  
your Maiesty to doe me the honour to  
write vnto me, that vpon the opini-  
on wherewith some haue possessed you

concerning the continuance of the *Civil Wars*; you iudge it expedient for the good of your ſervice, I ſhould not paſſe you leave this Frontire. Whereunto Sir, I can give your Majeſty no other answer, but that hauing at all times gathered out of your commands, what my duty obliged me vnto, and hauing neuer propoſed other end to my actions, then the good of your ſtate, I ſhould be carefull of ſtraying from that deſigne in an occaſion wherein I might imagine your ſervice depended on my obedience. But at this preſent (Sir) the tranquillity of *France* groweth to be ſo generall, your affaires ſo powerfully eſtabliſhed, and the Honour of your *Army* ſo precious among all your neighbouring Princes; that as there is nothing in this Kingdome which doth not bend vnder your Authority; ſo is there not any Prince abroad, who doth not reſpect your power, or who conſerueth not himſelfe by your Juſtice. And as concerning the troubles of *Bohemia*; beſides, that

time

time hath evaporated the first heat of spi-  
rits, and that they begin to retire from  
those extremities wherein formerly they  
immolued themselves: the imagined dan-  
ger is so farre removed hence, as we can-  
not conceive the least apprehension, even  
for those who are not our next neighbours  
that way. It is certaine (Sir) that on this  
side the Rhine all things seeme to bee at  
rest under the shade of your State, and the  
ancient Allies of this Crowne who have  
nearest any danger, expect the end of  
Warre without fearing it should come any  
further towards them, or that any of all  
this noyfe, there will arise any more then  
one Warre. These considerations then  
doe no way oblige me to stay in these  
parts, where things are in good order,  
as they may well nigh subsist of them-  
selues before the residence my Sonne of  
Bologna shall make here in my absence, be-  
ing sufficient to give orders to all betwixt  
rents concerning the good of your af-  
faires. I assure my selfe your Majesty will



be ſo impartiall as to be pleaſed to reflect  
vpon the neceſſity of my particular occaſi-  
ons, and that ſuffering me to retire my  
ſelfe to my owne houſe, you will at leaſt  
permit mee to enjoy a favour, vſually in-  
flicted on others as a puniſhment. I  
doubt not (Sir) but you will condeſcend  
to the deſire I haue to vndertake this Voy-  
age, and I preſume you will be pleaſed to  
conſider, that I being ingaged in two hun-  
dred thouſand Crownes for your ſervice;  
after the ſight of your royall bounty in all  
ſorts of hands, it were ſmall reaſon (I  
receiuing nothing) ſhould ſtill in this  
place ſtand as a meere cypher for the honor  
of France; or that I ruine my ſelfe with  
a rich ſhew, only to continue *ſtrangers* in  
the opinion they haue of the magnificent  
greatneſſe of your Crowne. Yea (Sir) ha-  
uing neuer beleued I could ſuſtayne any  
great detriment by the loſſe of a thing I ſo  
lightly eſteeme, as I do worldly ſubſtance,  
I intend not in this place to complayne of  
my poverty. But (to ſpeake truth) ſince all  
my

my words and actions are by many mis-  
 interpreted, and that having afforded my  
 duifull attendance to the service of three  
 great Kings, I yet find much difficulty to  
 defend my so long & loyalty agaynst Ca-  
 lumny: I am with much sorrow constrai-  
 ned to say, that if I stood firme in my  
 duty, even when disobedience was  
 Crowned with rewards, and haue main-  
 tained your Authority, when by some  
 it was abused, by others contemned. It  
 is not small injury to me, to imagine I wil  
 now begin to fayle in my loyalty at this  
 age wherein I am, or suffer my selfe to  
 be reproached by posterity, whereto I  
 study to annex the last actions of my  
 life. But I see well (Sir) it is long  
 since the hatred of dishonest Frenchmen  
 hath beene fatall vnto me, and that it  
 hath beene borne with mee inseparably.  
 From the first houre I appeared in the  
 World, there was neuer either peace or  
 truce vnviolated to my prejudice, and  
 as though I were excepted out of all  
 treaties,

treaties, though Wars be ended, yet that  
 made against me endureth. At this pre-  
 sent (Sir) it sufficeth not I performe my  
 charge without omitting of forgetting a-  
 ny thing due to your service; on that the  
 innocency of my actions be generally ac-  
 knowledged; but I am driven to those  
 straits, as to be forced to give account  
 of my very thoughts; where being nor a-  
 ny (my self excepted) from whom sa-  
 tisfaction is required for the faults hee  
 hath not as yet committed. If we lived  
 in a Countrey where vertue were adou-  
 ded, & her tribulation with the times, or  
 adverse to the State, and where a great  
 reputation were more dangerous then  
 an inglorious one, I should not neede  
 to make much search for the cause of my  
 misfortunes; but I well know what con-  
 duceth you to, hath more honourable and  
 honest grounds, and that your Majesty  
 hath no pretension to reigne with more  
 assurance then the King your Father did  
 before you. It is from him (Sir) you  
 may



may, learne how you are to distinguish  
wounded innocency from wicked impu-  
dency, and to know it is ordinary to  
draw honest men into suspicion, there-  
by to make them vulnerable. In fol-  
lowing his example, you shall finde out  
the truth, though neuer so closely hid-  
den, or what shadow soeuer they cast e-  
uer the same to disguise it. And truly  
(Sir) since this great Prince in bestowing  
your Origin vpon you, hath together  
therewith conferred his most Royall in-  
clinations, I will neuer beleeue, that to  
follow a stranger passion, you will lose  
those perfections so proper, and naturall  
vnto you; or that for me alone your Ma-  
iesty hath any other spirit then for the  
rest of men. Truly, if when you were  
not yet at your owne liberty, such hath  
beene the naturall goodnesse of your gra-  
cious disposition, as you haue at all  
times resisted violent counsels, nor haue  
euer permitted your authority should  
bee employed to the ruine of your  
subiects:

Subjects: there is small appearance, that  
 having now by publique and solemn  
 act obliged your selfe to reigne alone, and  
 your bounty finding not any obstacle to  
 hinder the same, you would disturbe  
 the old age of one of your best servants,  
 or deny to his gray haire that rest Na-  
 ture requires at your hands, (I ought to  
 hope (at least)) for this recompense for  
 my long and faithfull services, (since  
 your Majesty may bestow it without in-  
 commodating your affaires, and besides  
 I, having neuer expected other reward of  
 worthy actions, then the onely content-  
 ment to have performed them, I shall  
 hold my selfe sufficiently happy, to re-  
 ceive from my conscience the testimo-  
 nies which whilst I live it will afford  
 me, that I have bene, really am, and e-  
 ver will to the end remaine

From *Mss 7 of* *January, 1619.* *Your most humble, most obedi-  
 ent, and most faithful subject*  
 ESPERNON

*Another Letter to the French King  
from the Duke of Espernon,*

*penned by the same Balzac,*

LETTER XIX.

SIR,

**H**aving long attended at Metz, the  
occasions not to be usefully there,  
and not finding any thing either in  
the conduct of my present life, or in the  
memory of my fore-passed time, which  
might justly cast me into a worse condi-  
tion than the rest of your subjects: I have  
presumed that the Lawes of this King-  
dome, and my Births prerogative might  
permit me to make use of publique liber-  
ties, and to partake of that peace you  
have purchased to the rest of your sub-  
jects. Nevertheless (Sir) your Maie-  
ties will doth so regulate mine, that I  
had not removed, had not the cause of  
my stay there ceased, and the difficulties

nomination

A a 3

of



of the *Bohemian* Warre beene vtterly removed. But hauing had perfect intelligence by the relations the Duke of *Lo-*  
*aine* hath receiued from thole parts, that the affaires there begin to be well ſetled, the ouerture thereof beginning with the ſuſpention of Warre on both ſides; I could not imagine the good of your ſer-  
 uice did any way oblige me to remaine longer in a place out of all danger in time of peace, and which will make good vſe of the Empires weakenes if the Warre continue: conſidering likewiſe that if there be any part of your State leſſe ſound then the reſt, and where your Authority had need with more then ordinary care to be conſerued, it is queſti-  
 onleſſe in the Prouince whither I am going, which bordering vpon ſuch neighbours as all honeſt men may juſtly ſuſpect; and being a people composed of diuers parts, haue at all times beene either troubled or threatened with changes ſyce; at this preſent (Sir) the moſt  
 30 common

common opinion is, that the assembly  
now holden at Rochell, is no way plea-  
sing vnto you, and that if you haue bin  
drawne to giue any assent thereto, it  
hath rather beene a conuency to the  
necessity of time, then conformable to  
your will. Whereupon (Sir) if your  
Majesty please to reflect vpon the misfe-  
ries of your State, whereof at least you  
haue drawne this advantage, that euen  
in the very spring of your age, you haue  
attained great experience. You shall  
plainely see that all the miseries which  
befell your Majesty in your minority,  
haue bene begun vpon the like occasi-  
ons. I therefore vsing my best induolues,  
if the intentions of these of Rochell bee  
good, to hinder that the events be not  
euill, therein I hope I shall no way dis-  
obey your Majesties commands, but doe  
rather explaine them according to the  
true sense, allowing them the best in-  
terpretation, I thinke it is most profitable  
for your seruice. Truly (Sir) no man

is ignorant, that as the conservation of your authority is the principle Law of your State, so likewise that the most expresse and important part of your commands, is the good of your affaires. This being undoubtedly true, what appearance is there, it being in my power to preserve the affections of a divided Province in due obedience to your Maiesty, and to pacifie by my presence those affections easily drawne to revolt, if none did confirme them in their loyalty: I should (for the interrupting so necessary a voyage, propound to my selfe so frivolous considerations, and those so far fetched as the Warres of *Bohemia*. I live not in an age (Sir) wherein I am permitted to feede my selfe with variety; but I doe not withall suppose your Maiesty doth so slightly esteeme of my service, as not to make any farther use of me, save onely to see the packets from *Germany* safely conveyed; nor doe I finde my selfe so unusefull, as to be forced instead of better



better employments; onely to let you know what nerves is stirring, and to give you an account of ordinary rumours. I must humbly beseech your Maiesty, to suffer me to dye in this opinion I have of my selfe, and to allow me to make free vse of my leasure, if you please not to impose more honourable employments vpon me for your service. Howsoeuer it happen, ( Sir ) or how badly soeuer I be intreated, I am determined to continue resolute in well-doing. And your Maiesty may be most assured, that neither Time, which affoordeth occasions to the most miserable to raise their fortunes, nor Place often fauouring their resentments, nor Necessity which causeth their actions to seeme iust, shall ever transport mee from remayning with the same affection I ever haue donest be

From Paris de Pichy  
the 7. of February,

2619

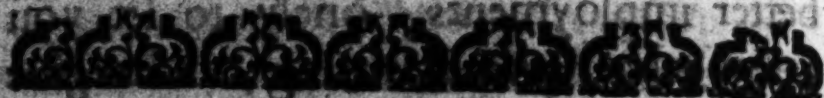
Sir,

Your most humble, most obedient, and most faithfull  
subject and servant

Esperman.

Bb

Another



*Another Letter from the Duke of  
Espernon to the French King,*

*penne'd by the same  
Balzac.*

*Letter XXXI.*  
SIR,

**I**F your Maiesly have misconceiv'd  
my intentions before you were charely  
inform'd of them, I am perswaded, I  
have at this present in such sort justified  
the same by my proceedings, as there is  
no further need to defend them by my  
words. Truly, I may justly say, that the  
conduct I have us'd, hath beene such: the  
Queene your Mother, having done me the  
honor to make use of my service in a busi-  
nes, she deemed much to import the good  
of your State; as not making use of the ad-  
vantages which might arise by causing  
mischief to continue, or by giuing way to  
such.

such designs, the event whereof would  
haue sufficiently commended the resolution,  
had they not beene disadvantageous  
vnto you: I haue contented my selfe to re-  
stifie to all *France*, that I had respect to  
your authority euen in the hands of mine  
enemies: whereby (*Sir*) I trust I haue cau-  
sed my actions to appeare so pure and un-  
spotted before your Maiesty, that you re-  
maine fully satisfied; nor will you I hope  
iudge I haue erred, in following a cause I  
might probably suppose could not be well  
separated from yours. Now therefore  
since it hath pleased your Maiesty to supply  
what seemed deficient in the felicity of  
your Reigne, and to settle peace in your  
State: All your true subjects (*Sir*) are by  
so much the more obliged to rely on your  
Royall word; in that it is the rocke where-  
on all *Christendome* rests confident: And  
the same having beene given to the *Queen*  
your Mother, besides your obligation  
thereto by God and Nature, your very re-  
putation confirmeth the same vnto her



vpon this sacred and inuioleable assurance,  
after hauing dedicated my sensibilities and  
interests to publique peace, and taken  
your Maesties memory, as witnesse, that  
I haue at all times serued you faithfully,  
though it hath not alwayes beene by ordi-  
nary and common waies; I assure my selfe  
you will bee pleased to permit mee hence  
forward to passe the rest of my dayes in  
peace; and now at length to leaue mee in  
the Haven wherein I haue bene cast by  
so many violent Tempests. *Sir*, I haue  
but a short time to stay in this World, and  
surely I should suppose my life ouer long,  
could I find my selfe culpable of one single  
cogitation repugnant to the Allegiance I  
owe to your Maestie, I therefore most  
humbly beseech you (*Sir*) to be pleased to  
consider, that I desiring no other thing of  
you, but either some small repose after my  
great paines, or an honourable death in  
your service; I can no way herein allow  
more moderate limits to my ambition,  
nor with a more innocent end to my  
old

old age: Howsoever, I shall esteeme it  
right happy, may I end it in this sort; and  
if in losing it, I can lose the quality I have  
enjoyed, I shall be content.

From *Angoulême*  
the 10. of *June*,  
1619.

Your Majesties most hum-  
ble, most obedient, and  
most faithfull Subject and  
Servant,

ESPÉRAN.

Bb 3

THE



amongst me of my friends  
when I parted from them  
I am to let you know  
there are some things beyond  
ten Rivers, and how all things have bin  
provisions



THE LETTERS  
OF MONSIEUR  
DE BALZAC.

To my Lord the Duke de la  
*Vaite*; from Moun.  
sieur D'BALZAC.

THE THIRD BOOKE.

LETTER I.

MY LORD:

**I**N acquittance of my promise  
when I parted from *Mets*, I  
am to let your Lordship know,  
wee are at this instant beyond  
ten Rivers, and howall things haue bin  
propitious



propitious to my Lord your Fathers Voyage. To be diffident the conclusion will not correspond to these faire beginnings: were either to make idoubt of Gods providence, or to distrust his Grace; but it hath pleased his *Divine Majesty* at all times to take so particular care for the conservation of your Family, that he will as soone permit his Altars and Images to be irreverently intreated, as persons who are so high in his fauour as all of you are. Howsoever it happen (if my Lord) if none but the prosperous can lose by alterations, you will, I hope, confesse no such change can any way happen, whereout wee shall not draw some advantage. And what interpretation soeuer they give to my Lord your Fathers intentions, yet will all honest men iudge fauourably thereof, nor will any man apprehend failing after so eminent an example. All France attends his resolution to be rightly informed in the truth of the Kings affaires, and all men know he is of such consideration in this State,

State, as his least discontentments are to be reckoned among publicke miseries. I will perswade my selfe they will not proceede to any extremitie; and that there is not impudency enough in our Enemies to transport them to so dangerous counsels. If the worst come, yet must this voyage necessarily produce the one of two things, equally necessary in a troublesome time, Waire or Liberty. I am not so cleare sighted in future events, as to answer for what shall happen; yet since the order of seasons are framed to facilitate our passage, and that all things have chaunged more successfully vnto vs then we presumed to desire; there is small appearance that Heaven will declare it selfe in fauour of the lesse supportable cause. But that which doth the rather fortifie my confidence, is the vigorous estate wherein I finde my Lord your Father, he hath no shew of old age, fauour only experience and authority. The late Ligue, the Rebels, the Sword, nor Poyson haue not bene of power to kill him,  
nor



nor was there euer man so awfull in his  
 aduersic fortune. As for you (my Lord)  
 who are the object of his hopes and  
 feares; & who are to performe one of the  
 principall parts in his designed action;  
 remember you haue the command of a *The City*  
 place which hath bene the dishonour of *of Mets.*  
*Charles* the first; and which affoordeth  
*France* a reuenge for all the affronts he  
 offered thereto. He who defended it a-  
 gainst him had no more then two  
 armes as you haue, and one single life,  
 nor was hee made of any other matter  
 then other men are. It is true, he fought  
 by the Kings succours, but it sufficeth  
 you fight for his seruice, and that all  
 men know you are resolued not to sur-  
 uiue your fortunes. Were you borne to  
 performe ordinary actions, I should  
 hold it fit to speake vnto you in another  
 straine; but since you purpose not to ex-  
 ercise any idle dignity in this world,  
 nor are at this present in case to make vse  
 of the hands of a great Army, or expect  
 repu-



reputation in your bed; speaks as high as  
 you please; provided you act accor-  
 dingly; and that out of your particular  
 forces (since those of the State faile you)  
 you make good vnto the King, the last  
 conquest of his Ancestors. One only wor-  
 thy man hath heretofore beene the whole  
 Republicke of Rome; and hath resisted  
 the fury of a victorious Army. So  
 though there were no more true *French-  
 men*, but my Lord your Father, your  
 selfe, and my Lords your Brothers, I  
 could no way dispaire of Publique af-  
 faires, nor of the fortune of this King-  
 dome. My Lord, I am so weary, that I am  
 forced to defer the continuation of this  
 discourse till another time, and to rest a  
 while to make a more ample relation. I  
 will content my selfe for the present, to  
 passe my promise vnto you of that Hi-  
 story, the subject whereof I require at  
 your hands, and to assure you it is im-  
 possible to be more then I am.

Done at Paris  
 the 27. Febr.  
 1619.

Your most humble, most obedient,  
 and most affectionate Servant,

BALZAC.



To the Signiour of Plessis, Gouer-  
neur of Tollemount, from  
BALZAC.

## LETTER. II.

SIR,

Since it appears you haue a will to  
lose euery hour what you can in truth  
spend but once, and that you so  
slightly esteeme your life, as though it  
were anothers mans; me thinkes the  
Warre hath dealt very kindly with you,  
in being contented to leaue you halfe a  
face, and that you may well account  
what is left, as gotten goods. The Duke  
de Mayne, and the rest were not quit at  
so easie a rate; and it hath pleased God to  
shew examples in this kinde, to make  
it appeare that he approoueth not vani-  
ty; nor that he needeth the aduise of  
men for the defence of his owne and his



Churches cause. Truly, if these men had practised with the enemy, they could not have beene more confident; nor have gone more naked to Warre, had they fought against women. And in truth I am so farre from praising their desperate courses, as I doe not so much as pardon them their deaths; and if my opinion had passed, I should have thought it fit to have accused them as culpable of their owne deaths, and as such who had committed the greatest Parricides. It becomes mee ill in this place to prescribe rules to my Master; for should I attempt to teach your courage how farre it should extend it selfe, I might seeme to doe no lesse then prescribe lawes to what is illimitable. Yet bee pleased (I pray you) to be informed, that valour is so tender and delicate a vertue, that if it be not sometimes well shielded and conserued by some others, it becometh more hurtfull to him who hath it, then healthfull for the State, often  
endama-



endamaged by it; or to the Prince who maketh vse thereof. And surely without the assistance of Reason, which ought to be its Gouvernesse, and Prudence as a guide vnto it: there is not any passion more blinde, nor which doth lesse differ from the fury of Beasts; and the brutish ferocity of Barbarians: The latter of these thinke it cowardise to quit the place, though the breach of a River rowle upon them; or not to stand firme though they see a house falling on their heads. But these wretches, and wee, haue not the same pretentions; for as they propound to themselves, onely to kill, and to die, so should we onely aime at victory; and neglect the rest; otherwise to what end is the knowledge of Vertue vnto vs, and of the limits which boundeth it, or to be borne vnder a more happy Climate, then that of *Polonia* and *Muscovia*: if we draw no aduantage either from the excellency of our institutions or extractions;

men who preferre death before indigence, and who not finding any contentment in their owne Countries, are well pleased to paſſe beyond the Ice of their naturall ayre, as willing to forgoe the infelicity of their fortunes. But a man of worth, who at all Houres inioyeth both perfect and pure contents, and who hath a great ſhare of this Ages vertue to loſe, is a Traytour to the Publick, and a Tyrant to himſelfe; if he forſake all this for a meere fancy, and deprivie the world thereof onely for a ſlaſh of Fame and vaine Glory. You know this better then I can tell it you, and if you ſuppoſe the Philoſophy you have heretofore ſo highly eſteemed, be yet wiſe enough to inſtruct you, ſhee will tell you that Life is the ground worke of all other good that can here befall vs; ſince by meanes thereof one may recover Kingdomes though utterly loſt, and remaine Victorious after having bene defeated in foure battailes. There is no queſtion  
but

but a dead Lyon is lesse worth then a li-  
 uing Dogge; or that the most part of  
 those Princes of whom there hath beene  
 so much speech; and those valliant Cap-  
 taines with whole Heroicke acts so many  
 Histories are stored, would not wil-  
 lingly change their Laurels for our liues.  
 Reioyce therefore (good Sir) together  
 with Nature; in that you are as yet in the  
 number of men; and comfort your selfe  
 with *Haniball*, and the Father of *Alexander*  
 the great, for the losse you haue receiued:  
 whatsoeuer you can say, you haue yet  
 fight enough to cause you to raine loue-  
 sicke; and to contemplate the beauties  
 of Heauen and Earth. But suppose you  
 were wholly blinde, yet it is true, that  
 the Night hath its pleasures as well as  
 the Day, yea and such as you best loue.

Yours, *BALZAC*

The 18. of December

1622

Another



Another Letter to *Hidaspe*

from *BALZAC*.

LETTER III.

**M**Y deare *Hidaspe*, thou canst not imagine the content I take in thy Letter, and in the good newes it brings me, it is the lonely way to cause me to contradict my selfe; when I account my estate miserable; since I heare thou art in health, and louest me: Were I not confident thereof, I should the next day drinke poyson; or if not valiant enough to attempt so hardy an enterprise, I should dye with sorrow. Thou art (then) as necessary for my living as life it selfe; so as if thou desirest my estate, thou needest not for that any other meanes, then to deprive me of thy good opinion: But truly I neuer had the least apprehension of such a losse, and I assure

assure my selfe if I were dead, thou shouldst be double as rich as thou desirest to be. I haue long since beene assured, thy thoughts are not inthrall'd to the earth, or that thy passions onely exceede those of the vulgar. Let me intreat thee to cherish them my deare *Hydaspe*; and though I be continually sad, and at all times ill affected in my health; yet remember that the very ravings of my *Fever* are sometimes more prizeable then *Philosophicall* meditations; and we see beautifull faces often weepe so gracefully, that some haue beene enamoured of their teares. I haue fully acquainted thee with our occurrents here, by my last *Letters*, nor will I let any opportunity passe without giuing my selfe the content of discoursing with thee in that kind; binde me so much vnto thee, as to doe the like on thy part: But if thy *Letters* be so short, as vsually they are, I will now betimes tell thee; I will read them so often, as they shall become long enough in spite of thee. I know well how in the place where thou  
D d art,



art, thou oughtest not loſe any minute of time; ſince opportunities laſt no longer; and reſolve thy ſelfe to take a thouſand vn-proſitable iournies to thy *Lords* Chamber, before thou makeſt one to purpoſe. Great men uſe not to keepe Registers of the abſent, nor remembrancers of them they vſually forget: but rather to the contrary; they imagining there is no other thing on earth but themſelues, and what concernes them: (provided, they finde any who looke like men) they neuer trouble themſelues to enquire for others, ſince with them aſſiduity often workes more then ſervice; yea, and thoſe whom they would not affect for merit, they will loue by cuſtome: It is therefore neceſſary you be ſtill in ſight, and alwayes at hand for the entertainment of *Fortune*: It is a tradition the ſubtle *Gaſcoynes* at their deaths leaue to their Children: and truly as choleraſtameſh Armes out of whatſoever it encounters; ſo is it true, that occaſion taketh hold of all ſuch as preſent themſelues. We  
ought



ought to contract perfect loue with honest men, but yet not to be at oddes with others. Poysons themselves are necessary in some cases; and since we are forced to liue among sauage creatures, wee had neede haue the industry either to familiarise or force them. I aduise thee not to looke before thee, behinde thee, and on euery side when thou speakest; or to be in so great feare to be taken at thy word, as thou darest not tell what a Clocke it is if one askes thee. Thou shalt gaine much by being silent, the dumbe shall at all times therein exceede thee: For my part, I neuer make question of speaking, when I haue any thing in my head better then silence. I doe not hereby meane that wee ought to discouer our intentions by our lookes, or that our interior conceptions appeare outwardly with all their passions, namely, of feare, hatred, or distemper. This were to betray our selues, and to giue ill example to others. But herein you are to make election of place, and

perſons, and not wilfully to depriue thy ſelfe of the moſt pleaſing fruite of mans life, there being not any, in whoſe breaſt we may ſecurely deposite either our griefes or ioyes. Beſides, I would not haue thee of that *Spaniards* humour, who tooke for his deuice *Que ſi que no*, but conſider with thy ſelfe that Reason is a ſacred thing, whereto thou art to yeeld, where euer it appears. I confeſſe that moſt things are inuolued in vncertainties, and that humane Sciences haue very ſlender and vncertaine foundations; yet are there ſome truths ſo perſpicuous, and ſo abſolutely receiued into the Worlds approbation, as it were no leſſe then to lacke common ſenſe, to call them into queſtion; for hee who ſhould ſay, my Lord the Conſtable *d'Esdiuiers* were not valiant, or my Lord the Cardinall of *Richelieu*, were not a man of able parts: doubtleſſe all men would wonder at him, as at one who ſought to introduce ſome new Sect, or indeauour to ouerthrow the fundamentall *Laws* of  
the

the Kingdome. Nay, I tell you yet more; you are piously to beleue diuers sorts to be sufficient men, since the World will haue it so; and that Kings are not the onely men who desire complacency; since if we meane to liue among others, we must sometimes necessarily flatter, and frame our selues to their opinions. Let vs then follow the iudgement of the wise, and the customes of the vulgar; let vs keepe our thoughts to our selues, and allow them our actions and out-sides. As I haue aduised thee not to be ouer silent, so would I not haue thee ouertalkatiue, nor to weary any one with thy discourse of *Mountain-ban*, or the exploits thou hast there scene performed. I assure thee to auoyde the company of these boasting companions; I would take poste, goe to Sea, or fly to the Worldsend. They seeme to me to haue gotten a patent for prating, and that it were no lesse then to take their purse, if one should offer to speake a word in their presence. But aboue all, it is very death



to me, when theſe fellowes come freſh out of *Holland*, or when they begin to ſtudy the *Mathematicks*. From *Millan* to *Sienna* I was haunted with one of theſe Chapmen; whoſe company I ſhall ſo long as I have life, reckon among my greateſt miſfortunes. Hee would needes reforme all the fortifications of theſe ſtrong places wee paſſed by; hee trode on no earth at which he carped not, nor trauailed ouer any Mountaine, on which hee had not ſome deſigne; he ſet vpon all the Citties in the Dukedome of *Florence*; he deſired onely a certaine ſhort prefixed time, to take in all the States of *Medena*, *Parma*, and *Vrbino*: yea, I had much adoe to draw him from caſting his deſignes vpon the lands of the Church, and *St. Peters* Patrimony. Theſe be diſeaſes the roots whereof are not to be cut vp, without taking away the tongue withall: Nay, I feare when all this is done, there will be yet neede to paſſe further into the cure, and to uſe meanes to bereaue them of voyce, for the generall

of b c i

generall good of such as can heare. There is yet another sort of importunate people, whose number doth so multiply in *France*, it is almost arriv'd to an infinity: These have not one halfe houres intertainment for thee, without telling thee the King is raising puissant forces; how such a one is out of credit with his faction; another is a great searcher into, and medler in State-matters, and how a third diueth into all the intricacies of Court-businesses. If you can haue the patience to heare them yet a while longer, you shall strait vnderstand how the President *Jannin* was the man who had the truest intentions of all the ministers of *Justice*: That it is expedient to shew a Matter-peece of *State*, to giue reputation to the present current of affaires: That the Kings authority was interestted in this action: and that those who sought to cry downe the present gouernment, rather aimed at their particular advantages, then redresse of disorders. See here the stile wherewith they persecute  
me

me euen to my poore Village, and which is a cauſe I loath State, and publique affaires. Tyre not therefore my cares at thing arrivall, leſt you turne mine aduerſary with intention to aſſault mee with theſe huge words. If you know not that theſe follies haue not alwayes the ſame aſpect, and that there are as well ſerious follies, as ſlight ones, I would admoniſh thee in this place: Now though a man at twenty can haue no great experience of the World, yet haue you a ſufficient cleare iudgement to keepe your ſelfe from being deluded, by the apparance of good, or by the outward luſter of euill. I had neede of more time then the bearer allowes mee, and of more words then a Letter is capable of, ſufficiently to inſtruct thee what thou oughteſt to doe, and what to auoide, or to learne thee a Science wherein my ſelfe doe ſtudy in teaching thee. I will therefore onely ſay, ſince I am haſt-  
ned to make an end, that before all other things



things thou art to offer thy whole will  
 to God; if thou beest not able to give  
 the rest; and to haue (at least) good de-  
 signs; if it be not as yet in thy power  
 to doe any good deeds. I well know it  
 is no slender taske, to vndertake to guard  
 our senses from euill, where intice-  
 ments are extraordinary, and the danger  
 extreame; and where (thou wilt tell me)  
 that if God will hinder thee from lo-  
 uing Beauty, he had neede make thee  
 blind. I hauing no pleasing answer to  
 make thee hereto my deare Hydaspe, I re-  
 ferre thee to thy Confessor; intreating  
 thee to consider, how if the King in the  
 flower of his age wherein wee see him,  
 and in the midst of an infinity of objects  
 offering themselves to giue him content,  
 is yet notwithstanding so firme in the re-  
 solution to vertue, that he as easily sur-  
 mounteth all voluptuous irregularities.  
 as he doth his most violent rebels; and  
 is not any way acquainted with forbid-  
 den pleasures, nor doth glut him selfe  
 in them.

I even with lawfull bones: If asd say, this  
 truth bee generally allowed; I beseech  
 thee tell me why continency may not be  
 placed among things possible? But I  
 much feare, there is no meanes to gaine  
 this for granted at thy hands; since  
 thou becomest as others doe, that to be  
 chaste, were no lesse then to vsurpe vpon  
 the possession of married Wines. Yet at  
 the least *Hypocrite* if this body of thine,  
 being of sufficient ability to send Collo-  
 nies into each corner of the World, and  
 to people the most desert places, will  
 needes be imployed, I intreate thee to  
 stay there, without being transported  
 with the debauches of the mouth, which  
 haue no other limits then the lesse of  
 reason, and ruine of health. I should be  
 in vtter despaire were it told me, that my  
 brother drinke as much as though hee  
 were in a continuall *Fever* land, were as  
 great a purueyer for his panch, as if hee  
 were to enter into a besieged City. I con-  
 fesse in thy inclination doth of it selfe  
 suffici-



sufficiently divert thee from these Ger-  
maine vertues, and that thou art not  
much lesse sober then my selfe, who  
haue passed over three yeares without  
suppers, and who would willingly feed  
onely ypon Fennill and picktoothes, if I  
thought I could thereby recover health.  
Yet timely this doth not hinder me from  
having some apprehension, when I con-  
sider how the examples of great ones  
doth often giue authority to vice: and  
that to keepe our selues vpright in the  
midst of corruption, is not an effect of  
the ordinary force of men: Consider  
then once againe (*Hydaspe*) that we are  
powerfully to resist temptations. Haue  
an eye to the interest thou hast to con-  
taine thy selfe within the limits of an  
orderly life, and be well aduised, whe-  
ther thou couldst be contented to be of  
the proportion of those good fellowes,  
whose spirits are choaked in their owne  
grease, and who become such comely  
creatures, that if their bodies were



pierced; there would nothing passe  
 forth of their wounds but Wine and Por-  
 ridge. Besides, making profession as  
 thou dost, to be a man of thy word, be  
 not offended if I summon thee to ob-  
 serve what thou hast promised mee: or  
 that I freely tell thee, that if thou fal-  
 lest againe to the old game, I shall have  
 small subiect to assure my selfe of thy fi-  
 delity in other thy former promises.  
 Wert thou the King of the Indies, or thy  
 life endlesse, I would not forbid thee  
 this exercise, but since wee have scarce  
 leisure enough in this world to attayne  
 vertue, nor (our great possessions to se-  
 cure vs from poverty, beleeue me Hynd-  
 ps, it is very dangerous to suffer ship-  
 wracke on shoare, and besides, the ex-  
 pence of money, (which wee esteeme as  
 deare vnto vs as life) to lose our senses  
 likewise, and our time, the last where-  
 of is irrecoverable, is both shamefull and  
 foolish; having here admonished thee  
 well neere, though confusedly and  
 scatte-

scatteredly of those things thou oughtest  
to flye, it were requisite I should like-  
wise advise thee of what were fit for thee  
to follow, and to cause if it could, good  
lawes to arise out of euill manners. But  
it is fit to take time to deliberate vpon a  
matter of such importance, and truly  
to speake herein to purpose, all the wit I  
haue, ioyned with that of others, were  
no more then sufficient.

Yours BALZAC.  
The 1. of January  
1614.

and cause my paine to be in  
fresh mee,

To Hydape from Balzac.  
L. 111. 1111.

MY deare Hydape, if God had con-  
ferred a Kingdome vpon me, with  
condition not to haue mee sleepe  
more then I doe: I should produce the

Ec 3

most



ſhall vigilant Pained liuing, nor ſhould  
 I neede either Guards or Sentinels about  
 my perſon: Surely there is not any (my  
 ſelfe excepted) for whom Night was  
 not made, ſince when the windes are  
 calme, and all Nature quiet, I alone  
 watch with the Starres. But I much feare  
 leſt God will not be ſatisfied herewith,  
 ſince I fore-ſee ſo many miſeries ready to  
 rowle vpon me, as I haue no ſmall ap-  
 prehension to become more wretched to-  
 morrow, then I am at this preſent. The  
 onely countenance of *Hydaſpe* would re-  
 freſh mee, and cauſe my paine to be in  
 ſome ſort pleaſing. But ſince there are  
 now at leaſt a dozen great Cities, and a  
 hundred Leagues of Snow betweene vs, I  
 haue much adoe to forbear dying, and  
 to ſupport my ſelfe vpon my weakeſt  
 part. Yet my meaning is not to haue thee  
 returne hither; for (were it poſſible for  
 me) I had much rather come to thee, and  
 continually to gaze on that face whereof  
 I haue drawne ſo many faire portraicts.

From

L. C. H.

It



It is true; there are few men living,  
whose loue we should preferre before li-  
berty. But assure thy selfe thy Master  
is of those; be not therefore more proud  
then Henry the third; who first obeyed  
him. For my part, though I be natural-  
ly refractory, yet haue I neuer had a speci-  
all inclination to his seruice; yea, when  
all things went crosse with him; and  
that his best friends forooke him; I  
tooke pleasure in perishing; on purpose  
to afford him some consolation in his  
calamities. Many desire a dependency  
on him out of their particular ends; but  
methinks we should haue more noble  
designes; since his onely vertue deser-  
ueth to be followed; and to haue a  
praise whersoever it passeth. In truth;  
the seruice we yeld to so great a person;  
ought to hold the ranke of the chiefest  
compensations to expect; yet after  
this, there followeth another seldom  
sayling any of good parts; yea, or those  
who haue but patience. If thou beest  
bountifull of

of the one, or other sort of such men; remember this maxime; and doe not as those honest persons; who thinke they doe good service to the State, when they betray their Masters. Beasts themselves are capable of acknowledgement; and that *Julian* had some small shew of Reason, who called those Devils, who cured Agues, good Angels. Yet truly it is no lesse then to be over mannerly to goe so farre, nor would I thanke Gods enemies for those gracious favours I indeede receite from him onely. But as touching the rest of worldly affaires, there is no question, but wee are to reflect vpon the nearest occasions Fortune affoordeth vs; and those who seeke after more remote meanes, shall in conclusion finde from one degree to another, that it is to *Hugh Capot* to whom they are obliged. I was afraid lest I should have left my fingers vpon this paper; and haue disabled my selfe for euery writing more Letters after this, had it any longer continued

inued my discourse. I tell thee now by  
*Hydrop*, this is the third Winter wee have  
 had this year, and the greatest irregular-  
 ity I ever observed in Nature. For Gods  
 lone inquire the cause of Father *Ioseph*, and  
 intreate him from me, if your selfe be not  
 acquainted with him, that he would be  
 pleased to imploy the credit he hath in  
 Heaven, to cause the returne of warmer  
 weather, or els to send in those of *Hydrop*,  
 which I only intreate you, honest & wise

The 25. of January  
 1624.

BALZAC

*Tatbe Seigneur de la Roche*  
 from Balzac

*Lierre: V.*  
 SIR,

I cannot conceive your meaning, when  
 you speake of my friendship, as of a fa-  
 vour, or predestination, or in being so  
 prodigall of your complements and

Ff

commen-



of the one, or other sort of such men; remember this maxime; and doe not as those honest persons; who thinke they doe good service to the State, when they betray their Masters. Beasts themselves are capable of acknowledgement; and that *Judas* had some small shew of Reason, who called those Devils, who cured Agues, good Angels. Yet truly it is no lesse then to be ouer mannerly to goe so farre, nor would I thanke Gods enemies for those gracious fauours I indeede receiue from him onely. But as touching the rest of worldly affaires, there is no question, but wee are to reflect vpon the nearest occasions Fortune affoordeth vs; and those who seeke after more remote meanes, shall in conclusion finde from one degree to another, that it is to *Hugh Capot* to whom they are obliged. I was afraid lest I should haue left my fingers vpon this paper, and haue disabled my selfe for euery writing more Letters after this, had I any longer continued

inued my discourse I tell thee notlye  
Hydrop; this is the third Winter wee have  
had this year; and the greatest irregular-  
ity I ever observed in Nature. For Gods  
love inquire the cause of Fathers Joseph, and  
intreate him from me, if your self be not  
acquainted with him, that he would be  
pleased to imploy the credit he hath in  
Heaven, to cause the returne of warmer  
weather: or else I should be obliged  
to you, to send me some of those  
which you have done hitherto; and since it

The 25. of January,

BALZAC

1624.

~~which you have done hitherto; and since it~~

~~which you have done hitherto; and since it~~

~~which you have done hitherto; and since it~~

~~which you have done hitherto; and since it~~

~~which you have done hitherto; and since it~~

~~which you have done hitherto; and since it~~

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~~which you have done hitherto; and since it~~

~~which you have done hitherto; and since it~~

~~which you have done hitherto; and since it~~

~~which you have done hitherto; and since it~~

commendatillas: I There was sufficient  
 in the Letter you lately sent, to becau-  
 me of speech, and to make me fight to the  
 death, were I forced to frame you a pun-  
 tuall answer. But since you are vually  
 victorious, be pleased, I beseech you, to  
 permit your confessor to worke the same  
 effects, as doth your courage, and suffer  
 me to yeeld vnto you in this occasion, as I  
 would doe in those of *Rocbell*, or *Moun-  
 ban*. I onely intreate you, henceforward  
 to loue me with lesse ostentation and fuller  
 then you haue done hitherto; and since it  
 is not in my power to binder you from ha-  
 ving me in estimation, let me at the least  
 intreate you so to carry the matter so, as  
 though you had committed some sinne;  
 that is, without calling witnesse, or con-  
 firming the fact: otherwise, doubtlesse the  
 world will suppose your affection to be in-  
 ditione of your iudgement, and I much  
 feare, lest I should be blamed for blinding  
 you, and for being more wicked then the  
 late warre, which was contented onely



to make diuers of our friends, blinkards:  
 Truly that I am contented to see a person, whose  
 acquaintance you commend vnto me; not  
 finding me suitable to the portraiture you  
 shewed him, may well say, you are not  
 onely satisfied in being singly seduced, but  
 seeke to raise Heresies out of your errors,  
 and a contagion out of your crazy consti-  
 tution. This being so, I see not how I can  
 better make good, either mine or your repu-  
 tation, nor your report, than by volunta-  
 rily banishing my selfe from the place  
 where you are, and thereby my presence,  
 no leuethrow all the honour you have  
 hitherto acquired for me. If therefore you  
 will not appeare a detraiter, nor declare  
 your selfe my adversary, leave me I pray  
 you, to my retirednesse, where I study  
 onely to maintaine health, and take more  
 then pains then to procure my toyme re-  
 pose, nor haue any conference, but with  
 my selfe. The 10. of April, Your most humble servant,  
 BALZAC.

TO MAKE DIVERS OF OUR FRIENDS  
 TO MAKE DIVERS OF OUR FRIENDS  
 TO MAKE DIVERS OF OUR FRIENDS

To Monsieur de Bois Robert  
 from Balzac.

LETTER VI.

Since the dead never retorne but they  
 Safright vs: I was perswaded I should  
 Andoe you no small pleasure, nor a little  
 oblige you in forbearing to appeare so  
 much as on Paper before you, suffering  
 you purely to enjoy your accustomed plea-  
 sure, without the mixture of any thing  
 that might be distastefull unto you. But  
 since at this present you come to disturbe  
 the quiet of Church-yards, and to finde  
 out a man in affecting whose memory  
 you might well be satisfied, I am forced to  
 tell you, that the party you so highly re-  
 steme, is wholly remaining beyond the  
 Alpes, and how this is onely his Ghost  
 lately returned into France. I breake all  
 the

the Looking-glasses I meeete with, I blunder the water of all Rivers I crosse, I auoid the sight of all Paynters in any place where I come, lest they shew me the patterne of my pale visage. Yet if in the crazy case wherein I am, I were any way capeable of consolation, I beseech you to be assured, I should take it as proceeding from the good successe of your affaires, nor would I desire of my discale any long respite, then what were requisite to reioyce with you. But truely, it is an enemy who knowes not how to admit of conditions of peace or truce, and I am so happy as not to be suffered to quit my paines to resume them. The meate I here eate for sustenance, is to me as pleasing as poyson, and I endure life out of pennance, whereas you (in the place where you liue) spend the remainder of the *Golden age*, refusing nothing to your senses you lawfully may allow them. Though the *Queenes Court* be so chaste, as it were easier to drinke drunk of a fountaine, then to take any dishonest pleasures



thedd; and that to gaine admittance, it is requisite to be first purified at the Porters lodge; yet are you allowed euen there to haue pleasing temptations, and going elsewhere, to seek out more solide contentments. But as for me in the case I am, I make no difference at all betweene louely creatures, and well limmed pictures: and the misery I endure, hauing bereaued me of action, my wretched vertue is as much constrained, as the sobriety of the poore is necessary. In all this I adde not one word to the bare truth; and if the Counte of Pougibaut had his pardon to let you know how it is with me, he would tell you that I am more withered then the last yeares Roses, and how all the Ingeniers in an Army, were no more then sufficient to remoue me. But my discourse will be more pleasing, if I speake of that Head which defectueth to fill a Diadem, then in mentioning this wretched complaint. When at the first I saw concurrent in him so much valour, and so great beauty, I  
neither

neither tooke him for man nor Woman;  
but after hauing recollected my selfe, I  
supposed him to be the *Amazonian* Queene;  
and doubtesse in the worlds infancy, it  
was to such faces onely, whereto all peo-  
ple yielded willing obedience, none quit-  
ting their service, euery mans duty being  
conformable to his inclination; so as the  
onely meanes then to be rebellious, was to  
be blinde. When this yoting Lord came  
to Rome at his returne from the battaile of  
*Prague*, I can well wānesse the iealousie  
heat once afforded both to men and their  
wives, and of the great *Prognostikes* all  
such gaue of him, who presumed to haue  
any experience in future occurrents, either  
by the aspect of *Starres*, or some more  
sublime vnderstanding; besides, to consi-  
der how at twenty yeares of age, there is  
scarcely any corner of the knowne world he  
hath not traced, to encounter honourable  
actions; nor any sort of combate wherein  
for the most part he hath not beene Con-  
queroar; that he hath borne Armes against  
*Turkes*,

Turkes and Infidels, that he hath appeared both in battles and sieges of Citties; that he hath given life to some enemies, and taken it from others. This (to speake truth) is a thing God suffereth as rarely to be seene as deluges, and other great effects of his power or iustice. In a long processe of time the meerest Cowards may become Maisters; were it by no other meanes, but that by seeing all men dye before them, they may inherit the whole world. Divers likewise haue performed great exploits, who haue begun their actions either with grosse errors, or meane aduentures. But as there are very few Riueris nauigable euen from their first fountaines, nor Countries where the Sun sendeth forth his full heate from the very day-spring: so are such men (doublesse) very rare and singular, who haue not any neede either of growth or yeares; nor are subiect either to the order of times, or rules of Nature. But I haue no purpose to folde vp a booke in a Letter: for though my griefe doe  
some-



Sometimes permit mee to spend some  
small time vpon pleasing subiects, yet  
will it not allow me to make thereon a-  
ny long stay. I must therefore leave off,  
during my short good day, lest I fall  
sicke againe in your presence, and once  
more clogge you with my complaints,  
instead of thanking you for your kinde  
remembrance, and assuring you of the  
great desire I haue to remaine so long as  
I live,

The 4. August, Your most humble servant,

1615.

BALZAC.

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A Letter from Balzac to Moun-  
sieur de Bois Robert.

LETTER VII.

**T**Hough I receiue no newes from you,  
and howbeit those from Paris are  
generally naught: yet am I so

Turkes and Infidels, that he hath appeared both in battailes and sieges of Citties; that he hath given life to some enemies, and taken it from others. This (to speake truth) is a thing God suffereth as rarely to be seene as deluges, and other great effects of his power or iustice. In a long processe of time the meekest Cowards may become Maisters; were it by no other meanes, but that by seeing all men dye before them, they may inherite the whole world. Divers likewise haue performed great exploits, who haue begun their actions either with grosse errors, or meane aduentures. But as there are very few Riuer navigable euen from their first fountaines, nor Countries where the Sun sendeth forth his full heate from the very day-spring: so are such men (doubtlesse) very rare and singular, who haue not any neede either of growth or yeares; nor are subiect either to the order of times, or rules of Nature. But I haue no purpose to folde vp a booke in a Letter: for though my griefe doe  
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1615.

BALZAC.

*A Letter from Balzac to Moun-*

*sieur de Bois Robert.*

LETTER VII.

**T**Hough I receiue no newes from you,  
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Gg

confi-



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instead of thanking you for your kinde  
remembrance, and assuring you of the  
great desire I haue to remaine so long as  
I live;

The 4. August. Your most humble servant,

1615.

BALZAC.

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A Letter from Balzac to Monsieur  
sieur de Bois Robert.

LETTER VII.

Though I receiue no newes from you,  
and howbeit those from Paris are  
generally naught: yet am I so

25

Gg

confi-

confident of your excellent constitution,  
 as I cannot imagine it can be endamaged  
 by that contagious ayre; Surely if it be  
 not in such sort infected, that birds fall  
 downe dead, and that the Springs be  
 not corrupted, you have small cause to  
 feare; and I have heretofore seene you of  
 so perfect a composition, and so strong a  
 substance, that an ordinary infection  
 (I suppose) is vnable to seaze ypon you;  
 And rather then I will haue any appre-  
 hension of your being carryed away  
 with the current of those who dye of  
 this great mortality; I shall sooner be-  
 leue that God reserueth you to make  
 the Worlds Epitaph; and those last  
 Songs appointed for the *Catastrope* of all  
 humane voyes. Yet ere it come to this  
 point, remember your promise, I pray  
 you, and send me something to rid me  
 of the *Megreme* I haue taken in reading  
 the sotteries of these times. I cannot  
 counterfeite the matter, but must con-  
 fesse I taste Verses as I doe Mellons; so



as if these two sorts of Fruits have not  
a relish neare approaching to perfection,  
I know not how to commend them  
though on the Kings Table, or in Homers  
works. What soeuer you doe, yet at the  
least, permit nothing to your spirit  
which may wound your reputation, and  
about all, let me intreate you not to bee  
the man who may iustly be taxed of ha-  
ving violated the chastity of our Lan-  
guage, or for instructing the French in  
forraigne vices, vterly vnknowne to  
their Prodecessours. Poetry which God  
hath sometimes made choice of, for the  
votering of Oracles, and to vnfold his  
secrets to Mankinde, ought at the least  
to be imployed in honest vses: Nor is it  
a lesse offence to make vse thereof in vici-  
ous matters then to violate a Virgin.  
This I speake vpon the subiect of our  
Friend, whose end I feare will hardly be  
naturall, if hee dye not the sooner of  
his fourth Poxe. This is the second  
time hee hath issued out of Paris by a

breach, having escaped out of furious & a  
 flame as that of Troy. For my part, I  
 cannot conceive what should be his de-  
 signe. For to warre against heaven;  
 besides, that he shall be but slackly ac-  
 companied in such an expedition, nor  
 hath a hundred hands as it is sayd of Gy-  
 ants; he ought to vnderstand, it was an  
 action they could neuer atchieue; and  
 how in *Cicilia* there are Mountaines yet  
 smoking with their Massacre. We come  
 not into this world to prescribe Lawes,  
 but to submit our selues to those we find,  
 and to content our selues with the wil-  
 dome of our forefathers, as with their  
 Land and Sunne. And truly, since in  
 matters indifferent, nouelties are euer  
 reprehensible, and that our Kings quit  
 not their Lillies to quatter *Tulipans* in  
 their armes; by how much greater right  
 are we obliged to conserue the ancient,  
 and fundamentall points of Religion,  
 which are by so much the more pure in  
 that by their antiquity they approach  
 nearer



nearer to the Origine of things, and for that betweene them, and the beginning of all good, there is the lesse time subiect to corruption. To speake plainly, there is small appearance that truth hath from the beginning of the world attended this man, on purpose to discover it selfe vnto him in a Brothell or Tauerne; and to bee sent forth of a mouth which comes short in sobriety to that of a *Suisse*. I intend not to intermeddle with the Courts of Parliament, nor to prevent their Decrees by mine opinion: And to thinke to make this man more culpable then he is, were as much as to cast Inke on an *Ethiopian's* face; I owe so much to the memory of our fore-past acquaintance, as I rather pittie him as a diseased person, then pursue him as an enemy. I confesse he hath parts in him not absolutely ill, nor doe I deny I haue much pleased my selfe with his freedome of speech, so long as hee proposed onely men for his obiect, and spared to speake



of holy things. But when I heard ſay,  
he exceeded the bounds of inferiour  
matters, and banded himſelfe euen a  
gainſt what is transcendent to Heauen,  
I inſtantly quitted all acquaintance with  
him, and thought the onely pleaſure I  
could doe him, was to pray to God to  
reſtore him to his right ſences, and to  
take pittie on him as he did of the *Jewes*,  
who crucified our Sauour. Hereafter I  
will be better aduised then to weary you  
with ſo long a diſcouſſe, or to tyre my  
ſelfe in troubling you: But truely I  
thought I could doe no leſſe after three  
yeares ſilence, eſteeming this not to be  
ouer much for a man who is ſo ſlow a  
pay-maſter, for ſo many Letters hee ow-  
eth you. Yet cannot I conclude, before  
I informe you of ſome particulars touch-  
ing the place where I am at this preſent,  
and of my employments here. Firſt  
there is no day paſſeth wherein I ſee not  
the riſing and ſetting of the Sunne, and  
how during that time, I withdraw my  
ſelfe

selfe from all other distractions, to  
enjoy the purity of that faire light. Be-  
hold here in this present state where-  
in I am, all the Courtship I use, and the  
onely subiection I oblige my selfe vnto.  
When I desire to take the Ayre at other  
houres of the day, I must indeede con-  
fesse my eyes haue no objects so vast as  
the Sea, or *Appenines*, nor doe I behold  
*Rome* vnder my feete as formerly I haue  
done; Yet doe I on all sides discover so  
pleasing a prospect, as though it fill not  
the capacity of my spirit so much as did  
the other. yet doth it farre more con-  
tent me. Painters come forty dayes  
iourneyes hence, to study in my cham-  
ber, and if Nature cause her greatnesse  
to appeare, euen from the bottome of  
the deepest *Abysses*, and darkest downe-  
falls, she hath no lesse placed her rarest  
perfections vnder my windowes. More-  
ouer, I am plunged in abundance vp to  
the eyes, but my Riches are tacked to  
the twigs and branches of Trees; for as  
Summer



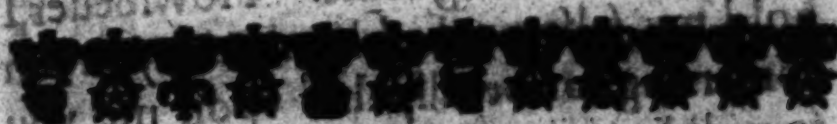
Summer hath made mee plentifull, so will Winter reduce me to my former puerity. In the meane time, I make Feasts of Figs and Melons, yea, out of the very ~~Muscadine~~ Grapes I eat, there issueth liquor enough to make halfe a Kingdome drunke; and the thing whereat happily you will wonder, is, that I put all this into a sicke mans stomacke, to whom well-nigh all good things are forbidden: yet haue I found a meanes to reconcile my surfets with my phisicall recoits, and in one and the same day I both enioy pleasure, and endure paine; for I nourish my Feauer with excellent fruites, and purge it with *Rubarbe*: but howsoever I cannot hazard my health in more innocent debauches, since I performe them without troubling the tranquillity either of Earth or Ayre, or without breauing any thing of life. The first men the world produced, attained to extreame age with such pure eates as mine are; for is of all bloody meates  
they



they onely used *Cherries* and *Mulberries*;  
 so was the simplicity of their lives accom-  
 panied with a perfect reposednesse; Na-  
 ture as yet being void of all Monsters:  
 There was as then no mention either of  
*Geryon*, or *Minotaur*, nor of . . . . The  
 Inquisition and Parliament were onely in  
 the *Idea* of things; and of the two parts of  
 Iustice, there was that onely knowne  
 which gaue meritt their due rewards.

From BALZAC,  
 1613.

BALZAC.



*Another Letter from Balzac to Monsieur  
 de Bois Robert.*

LETTER. VIII.

**Y**our Letter of the fifteenth of the last  
 Month, came to my hands as I was  
 ready to seale these Presents. You  
 might haue iust cause to tax me, should I


Hh

let

let them goe unanswered; or if this dead  
man appearing in your presence, did not  
giue you thanks for the many excellent  
words you haue vsed in the adorning his  
Funerall Oration. I should be but too  
proud if others were of your opinion, or  
were infected with the like error you  
are; but I much feare you will not for the  
present herein finde a party equall to that  
of the League, and doe much doubt if all  
of a contrary conceite, should be declared  
Criminals, there would hardly be any ac-  
quitted in this Kingdome. Howsoeuer, I  
hold my selfe much obliged unto you, in  
confering so liberally that vpon me, you  
so well know I want, and for bestowing  
all your colours and mercuriall mixtures  
to make mee seeme beautifull: I will bee  
well aduised how I fall out with him who  
flatters me, and in the loue I beare my selfe,  
I shall at all times suffer a rituall with much  
satisfaction. Since a certayne Gentleman  
in Germany plealeth himselfe in being sti-  
led King of *Ierusalem*, and since those  
who

who haue no real patrimonies, tickle  
themselves with meere Titles and  
Armes: by the like reason may I imagine  
my selfe to be the man you with needes  
haue me, and receiue from your courte-  
sie the qualities my Natiuitie hath not  
afforded me. But to disblame both of  
vs, I beseech you hereafter to haue more  
care of my modesty, and not to put me in  
danger either to lose it, or not to beleene  
you. It is no lesse then to wrong the  
Angels, to call other spirits then theirs  
diuine, yea all the Celestiall Court is  
sensible of suffering that name to fall to  
ground. For my part, I am so farre from  
freeing my selfe of humane defects,  
as I doe absolutely arow, there is not a  
my more imperfect then I am, no not  
so much as blinkards and maymed per-  
sons. I espye faults enough, on which  
side soeuer I see my selfe, and my wit is  
so disurnished of forraigne perfections,  
as I hold no man for learned, if he be not  
adorned with those abilities whereof I




 and ignorant, yea such in that whereof  
 you suppose me to have a perfect under-  
 standing: I have in truth no more then  
 mere doubts and conjectures; so as if  
 there were a man of perfect Eloquence to  
 be found at the worlds end; I would goe  
 in pilgrimage on purpose to see the con-  
 trary to N. N. To speak truly, there is  
 great difference betwene filling the eare  
 with some pleasing sound; and expres-  
 sing the fancies of Artizans and Glowmes  
 according to Grammaticall Rules; and in  
 reigning over the spirits of men by force of  
 Reason and to share the government of  
 the World with Conquerours and lawfull  
 Kings. I have not the presumption to  
 suppose I am arriv'd at this point; but I  
 likewise thinke few have arriv'd thither;  
 and the Philosophers Stone were with more  
 ease to be extracted, then the Eloquence I  
 propose to my selfe. It is as yet a kind of  
*Terrae incognitae*; and which hath not bene  
 discovered together with the Indies. The  
 Romans themselves could onely recover  
 the

the bare image, as they did of those Ter-  
ritories, over which they triumphed by a  
false title. Yea *Grasse* her selfe how vaine-  
ly soeuer she boasted thereof, yet seized  
shee onely vpon the shadow, not losing  
the substance. So as vpon the matter di-  
uers haue possessed others with that con-  
ceit, being first deceived themselves, and  
are obliged to the restitution of an ill ac-  
quired reputation. Many of our friends  
haue fallen into the like errors, I will  
not name them, fearing to astonish at the  
first sight, all such to whom you shall  
shew this Letter; or lest I should publish  
odious truthes. It shall suffice I tell you  
by the way, that if to attaine perfect Elo-  
quence, it sufficed onely to weary our  
hands with Writing, none could therein  
any way compare with our Practitioners  
and Pen-clarkes. Yet is there not any rea-  
son why those who performe poore  
things, should draw their weakenesse  
to their owne advantage, or imagine I  
flatter them. A man is as well damned



for one single deadly sin, as for a thousand  
without repentance; nor is it the strength  
of their iudgement, which hinders them  
from committing many faults, but the  
onely barrenness of their wits, which en-  
ables them not to write many bookes. I  
might charge my selfe vpon this subiect,  
and discover diuers secrets vnto you, the  
world is not yet acquainted with. But I  
have neither time nor paper left, save onely  
to tell you that, I am

Sir,

Your most humble servant,

BALZAC.



*Another Letter from Balzac to*

*the same man.*

LETTER IX.

I Understand some haue taxed me for say-  
ing (in my last Letter vnto you) the spi-  
rits of Angels; since Angels being all  
Spirits,



Spirits, it seemed vnto them to be two inseperable termes: But to let such men see how ill grounded their Obiection is, (and I suppose our iudgements will herein agree) it may please them to remember, that we call Angels Spirits, to distinguish them from bodies, being a farre different signification from what the word Spirit importeth, when we take it for that part of the soule which vnderstandeth, reasoneth, and imagineth, and which causeth so different effects in the soule of a foole, and that of a discrete person. Questionlesse (euen among Angels themselves) there may be a difference found betweene the spirits of some, and other some of them, to wit, in the faculty of Ratiouation and Comprehension: Since those of the last order are not illuminated, but by means of them of the precedent rankes, and so of the rest euen to the first; which haue a farre more sublime intelligence then the inferiour Orders; which as no man (how smally soeuer seene in the Metaphisiques) will

will doubt of) come as farre short of the vnderstanding the first Order is indued with, as they doe of their degree. We are therefore to admit of this difference, and say, that an Angell is doubtlesse a Spirit, to wit, he is not a Body: but withall that an Angell hath moreouer a spirit, namely, this faculty of knowing, and conceiuing either lesse, or more large, according to the priuiledge of his Order. So as if a Spirit hath no other signification then a simple and incompounded substance, this inequality were not to be found among the Angels, being equally simple, and farre from all composition and mixture. When then I say it was a wrong done to Angels to call any other Spirits diuine saue onely theirs: I take the word Spirit in its second signification, and thereby separte it from the Angell, and distinguish the simple substance, and nature Angellicall from that faculty of the Soule termed the vnderstanding. But that one may not say, the spirit of Angels, because they are all spirit, is a reason

reason very reprobable, and where  
there wanteth nothing but verity to  
make it no truth; for that besides the  
spirit of understanding according to  
Angels so eminent a knowledge of di-  
vine things, they are likewise indued  
with will, causing them to love what  
they know, and with memory, day-  
ly adding something to their natu-  
rall intellect. But admitting I should  
yeeld to whatsoever these reprehens-  
dors would haue, and that I limit the  
word Spirit within the bounds of its  
first signification, I should still haue the  
better of it. For in this our ordinary  
manner of conception cannot possibly  
represent Angels without bodies, yea,  
and the Church itself doth order them  
so faire, beautifull, and perfect, only  
that from thence the best Poets ordinar-  
ly picke their Comparisons to pourtraite  
the rarest Beauties. Besides, if in holy  
Writ, mention be often made of the Spi-  
rit of God, euen before he assumed our



corporeall substance; and in a sense which  
could not be understood of the third  
person in Trinity; why may not I as  
easily speake of the spirits of Angels; be-  
ing in participation of Gods Spirit; no  
better then earth, and materia; and  
which approacheth not by many degrees  
unto the simplicity and purity of this  
maiestie; as the Mother  
to all the rest. You see here, that (how-  
soever) it is very dangerous to study by  
little parts, and to understand some small  
matter more then those who neuer were  
at school; yet it is out of such men as  
these I have Nobellists and superstitious  
persons raised; yea, and the rest,  
who have reason enough to doubt; but  
not science sufficiently to determine  
rightly. becausill, and perfectly  
that from thence the best Poets ordinar-  
ly pick their Comparisons to poetrize  
GALLIENUS. Besides, if in holy  
writing mention be often made of the spi-  
rit of God, even before he assumed our  
corpore

To



but be forced to forget my owne name,  
 by causing me to imagine I am not the  
 same man I was yesterday. Proceede at  
 your pleasure to deceive me in this sort,  
 for I am resolved not to contest with you  
 in this kind, to the worlds end: nor to  
 arme my selfe against an enemy, who  
 onely throwes Roses at my head. I  
 should be very glad all my life would  
 passe in such pleasing Dreames, and that  
 I might never awake, for feare of know-  
 ing the truth to my prejudice. But for  
 the attaining this happinelle, it is neces-  
 sary I doe quite contrary to your advice,  
 and never quit my Countrey-house,  
 where none comes to enter into compa-  
 nions, nor contest with me, for the ad-  
 vantage I have over brute beasts, or my  
 Lackeys. I agree with you that it is the  
 Couertrie which either approbeth or  
 condemneth all, and that out of its  
 ligher things though never so perfect,  
 have no appearance. But I know not  
 whether it were my best, to make that  
 my



my owne ease; since I feare lest my presence there, will rather preiudice my reputation and your iudgement, then make good your position. Vpon the matter, if there be any tollerable parts in me, they appear so little outwardly, as I had neede haue my breast opened to discover them: And in conclusion you will finde it a sufficient obligation for me, to haue you think my soule is more eloquent then my discourse, and that the better part of my vertue is concealed: Yet since my promise is past, I must reholue for Rest, though it prooue as strange a place vnto mee, as if I were out of the World, or as though they should chase away Courtiers thence, as they doe corrupt Statesmen. To tell you plainly how the case stands, I am none of those who study the slightest actions of their liues, and who vse Art in all they doe, or doe not. I cannot light vpon that accens, wherewith they authorise their follies, nor make of euery meane matter a myllery

-mystery by whispering it in the eare :  
 -And lesse doe I know how to palliate  
 my faults; or make shew of an honest  
 man; if really I be not so. Now though  
 I could make my selfe capable of these  
 Arts, yet would it anger mee shrewdly,  
 if after having passed nine Ports, and a-  
 -bidden many backe-casts to get thither,  
 to be at last stayed at the Tenth: Nay,  
 should I chance to get admittance, what  
 a hell were it for me to come into a Cou-  
 -treys where Hatts are not made to euer  
 heads, and where all men grow crooked  
 with extreame cringing. Consider  
 therefore, whether this humour of mine  
 would suite with the place where you  
 are; or if a man whose points and garters  
 seeme ponderous vnto him, and who  
 findes it a difficult matter to obey Gods  
 Commandements, and the Kings Edicts,  
 can be drawne to bee obliged to new  
 lawes, or procure to himselfe a third  
 servitude. In the state wherein I now  
 am, all the Princes in the World act  
 vnto me  
 Come.



Comedies to make me sport. I enioy all  
the riches of Nature, from the Heavens  
to river waters, and I easily obtaine of  
my moderate spirit, what I cannot at-  
taine vnto by the liberality of Fortune.  
This being thus, will you perswade me  
to change those benefits none enuy, with  
your feares, hopes, and suspensions; or  
not thinke it fit I value liberty, for which  
the *Hollanders* haue made Warre (now this  
fifty yeares) against the King of *Spaine*?  
But since I haue passed my word, I am  
not resolved to reuoke it; yet when I  
must needs bid adieu to my Woods and  
solitary places, which haue taught mee  
so many good things, and quit this in-  
chanted Palace of mine, where all my  
thoughts are real inspirations; I shall  
haue a great conflict within me, to keepe  
my word with you. I will beleeue none  
but your selfe, who best know whether  
or no I haue reason to loue this prison  
my Father builded for me, or this little  
spot of Land, where there is no defect  
but



but a Fountaine of Gold, and iother vn-  
necessary things; there being elfe ſuffici-  
ent here to ſatiſhe a ſober perſon; I muſt  
confeſſe the laſt great raines have blemi-  
ſhed all the beauty abroad: And Winter  
which by right ſhould bee condemned  
neuer to depart from *Swedland*, is alre-  
dy come to croſſe the content I formerly  
enjoyed: But howſoeuer, there are yet  
pleaſing remedies to anoyde theſe pre-  
ſent incommodities. The perſumes I  
burne, and whereof I am as prodigall, as  
though I exacted tribute from the Coun-  
tries from whence they come, maketh me  
the leſſe to miſſe the ſweetneſſe of the  
Spring: And a great fire reſembling the  
brighteſt beauty, which I tearme the  
Sunne of the night, and darke dayes, wat-  
cheth at all houres in my Chamber, and  
giueth light to my reſt, as well as to my  
Studies. Before this witneſſe (which  
I neuer looſe ſight of) all Nature is the  
ſubiect of my meditation; and I conceiue  
workes, which happily may merit a  
place

place in your Library; and to bee chosen  
Citizens of that diuine Republique: I  
know not what men doe most esteeme in  
bookes, but I am confident, that in this  
I compose, *Iustice* and *Majesty*, shall ap-  
peare so euenly tempered, as none shall  
therein find any thing either smoring of  
cowardize or cruelty. I take and make  
use of the art of Ancients; as they would  
haue done from me, had I beene the best  
man liuing. But I haue no seruile depen-  
dancy vpon their conceptions; nor am I  
borne their vassall, to follow no other  
lawes or examples, save theirs. To the  
contrary (if I deceiue not my selfe) my  
invention is farre more happy then my i-  
mitation; and as there haue bene in our  
agediuers new Scars discovered, till this  
present vnperceiued; so I in matter of E-  
loquence, seeke out singularities, hitherto  
vnknowne to any. It is certaine, and  
you know it as well as my selfe, you who  
know good things when you see them,  
and who are the Authour of diuers; that  
blow K k there

there are done so severe *Masks* as the *French*,  
 nor any tongue more hating affectation,  
 and bare apperances of things then ours.  
 All kinde of ornaments therefore are not  
 proper for her: and her purity is at such  
 odds with the exorbitant licence of other  
 languages, that a *French* vice in this kind,  
 is often made a forraigne vertue. But (in  
 this case) we are to take aduice of the vn-  
 derstanding and taste; and for my part, I  
 haue for my patterne herein, the *Idea* of the  
 great Cardinall of *Richelieu*, as though he  
 were present and priuy to my concepi-  
 ons, for as if he at all times receiued or re-  
 iected them, as they happen to bee either  
 good or otherwise. But to tell you the  
 truth, I know not well which way I passe  
 by this tedious and vtterly barren path; or what  
 vse I intend to make of these so many im-  
 pertinent speeches. But I am as often out  
 of my way, in the alleys of my hermitage,  
 and I haue many times much vse of a man,  
 to let me know whether it be day or night,  
 and to order my times and actions; yet  
 there K would



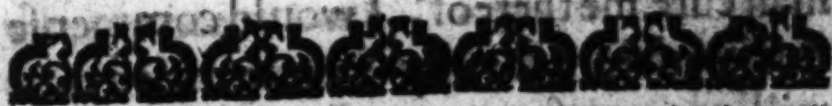
would I haue you know, I doe not vsu-  
ally fall into such errors; but onely be-  
fore such as I loue and honour, as I doe  
you; at all other times, be it in my visits,  
or in my Letters, I will bee well aduised,  
how I suffer the end to come farre short of  
the *Recordum*; and from the first word, I  
make all the haste I may to come to the

The 11. of Febr.

Your most humble seruant,

1624.

BALZAC.



To Monsieur Girard, Secretary to the  
Duke of Espernon.

LETTER XI.

Let me intreate you, that we may deface  
out of our intended History whatsoe-  
uer hath passed these last four Months,  
let vs imagine that time to haue hapned in  
some fabulous age, and (for our mutuall  
content) let vs herein learne the Art of

Kk 2

Oblinon.

*Obſiurion.* 50 Had I beene conſtrayned to  
 quit our ancient acquaintance, being of e-  
 quall age to either of vs, and whereof I  
 make as great account as of my Fathers  
 inheritance; ſurely I had beene driven to  
 the like ſtreights, as hee who with one  
 hand ſhould be forced to cut off the other.  
 It is then the neceſſity of my inclination,  
 which forceth mee to affect *Philander*,  
 though he were mine enemy: and this paſ-  
 ſion doth ſo pleaſe me, that ſhould any  
 man cure me thereof, I would commence  
 ſute with him for my former malady. I  
 will not accuſe any man for the fault com-  
 mitted: Let vs both imagine it to be a Child  
 without a Father, and to cleare all men,  
 let vs lay it vp among the preſent miſeries,  
 and impute it to the power of *fortune*. I  
 will rather ſuppoſe it to be the laſt effect of  
 the Comet, then impute it to any act of  
 your ſpirit, or that you contrived the diſ-  
 content I haue endured. I ſwear vpon  
 whatſoeuer is Auguſt or Sacred amongſt  
 men, I haue no leſſe loued you then my  
 ſelfe;

solle, and have equally shared my selfe be-  
tweche my brother and *Philander*. Hence  
forward I desire to doe the like. But let  
vs leave all these same words, and penny ni-  
cities to poppe spirits, and hereafter con-  
ferre together with such liberty as *Philo-  
sophy* affoordeth vs. But about all things  
I intreate you not to suffer a supposed wil-  
dome to restraine you within particular re-  
spectes and petty considerations, which  
may hinder you from speaking high in  
what concerns me. Feare not to shew  
your selfe my sure friend, for it is neyther  
theft, nor throat-cutting; and of the two  
extremities of defect and excess, it is  
better to fall into the fairest and least facul-  
ty. Otherwise if Friendship should never  
appeare, but remaine at all times as a re-  
cluse, what better vse can we draw thence  
then of hatred alike hidden? and at the  
worst what vse is there to be made thereof,  
but onely for the pleasure of conuersation,  
and necessity of commerce? But I will  
leave this discourse whereof I hope you



have no use, to aske you some newes of the little man you sometimes see, and who imagineth the King bereaueth him of all such offices as he bestoweth vpon *Monsieur de Laines*. I make no question but he dayly tormenteth both soule and body, for that he is not alwayes at his Masters elbow, nor is so ordinarily seene at the *Looner*, as the steps of the great staires, or the *Swisses Hall*. Threescore and ten yeares of experience haue not sufficed to letle his spirit, and he who should obserue his discourse without knowing him, instead of supposing his beard to be silver-haired, would rather thinke hee had cast flowre on his face; yet are wee to confesse, he is one of the rarest Court-peeces, and that it is no small sport to see him in a chafe against the State, and the age wee liue in, which he maliceth more then he doth his creditors. Make quiet vse of so pleasing a diuersion, and remember the World could not end, nor Nature be perfect, if there were not as well such  
men

men as there are Apes and Monkeys.

The 13. of November

1622.



To the same from Balzac

Letter XII.

SIR,  
I beseech you reserve your counsell for  
those who are not as yet resolved, and  
goe perswade the Countess Maurice to mar-  
ry, and begin Captaines for another age.  
As for me, I love both solitarinesse and so-  
ciety, but will not be continually tyed to  
either. If my Father had beene of my  
minde, I had remayned where I was be-  
fore he got me. I imagine the pitty you  
desire to bestow on me, is faire; but stay  
awhile, and she will not be so: She is no  
foole; but happily more witty, then is  
necessary



necessary for an honest woman to be: She is rich, but my liberty is vnprizeable: So as to make mee alter my resolution, there is no other meanes then an expresse commandment from God, with this proportion, either of death, or a curse. Those creatures at *Paris* are ordinarily so cunning, and well practised, they finde nothing strange the first night they are married: and here, they haue not wit enough to giue their bodies right motion; but in all places they make men alike miserable, as doe *Femurs, Wares, or Poultry*. To tell you freely how the matter stands, I will not dayly disturbe my selfe in telling my Mistresses bailes; for feare she should bestow them as fauours vpon her familiars; or to be jealous lest all the women, who come to see her, were young men disguised. I cannot endure, that in my absence she and her gallants drinke to the health of their Cuckold; and that I be the subiect of all their chate. And on the other side, it were farr worse, were shee chaste, yet a scowld,



scould, and to be troubled with an enemy to assault me day and night. I rather affect a tractable vice, then a tyrannicall vertue: But if there bee any other remedy, I will not be reduced to such straights, as to chuse the least of euills; since there is not any of this nature, I esteeme not vn sufferable. In a word *Philander*, my neighbours example doth not a little terrifie me: hee hath begotten so many dumbe, blinde, and deformed creatures, he is able to furnish a reasonable Hospitall. I will not be bound to loue Monsters, because they are mine, and were I assured not to be defective in this kind, I could well forbear hauing childgen; who if they be wicked, will deserre my death; if wise, expect it; if the honestest lining, yet will they now and then reflect vpon it. But it may bee (you will say) if my resolution were generally received, the Sea should bee no longer charged with ships, and the Land would become desert. To this *Philander* I answer,

bloud

that ſince the World is not alwayes to endure, it were farre better to have vertue become its *Cataſtrophe*, then any thing elſe; ſince it cannot finde a more faire and honeſt conelution, then a generall abſtinence in this kind.

The 7. of April,

1635.

BALZAC.

To Philander from Balzac.

Since theſe be the particular dayes appointed for Devotion we being now in the ſeaſon of publick Eccleſiaſtical mourning, and it importing every man to apply himſelfe in the affaires of his conſcience; you muſt excuſe me, if I be ſhort in my conuerſation with you in this kind, and keepe all my diſcourſe for my Confellor. It were ſtrange wee ſhould



should herein doe lesse then the Bells,  
who are now all dumbe, nor trouble the  
commerce contracted betwene God and  
man, onely to tell idle Stories. I Leve vs  
therefore (I pray you) surcease all sorts of  
newes, and not mingle any prophane  
matter with this Holy Week, which de-  
sireth to be as pure as a Virgin. The high  
Feast wee are falling vpon, will set vs at  
liberty, after which, instead of three  
Letters you haue written vnto me, I am  
contented to returne you sixe answers

On Good Friday,

BALZAC.

(A decorative flourish or scrollwork separator.)

To the same from Balzac.

Letter XIII.

Your plaints are both right eloquent,  
and very vniu'sal: I can at least well  
assure you, my thoughts are not so  
often here, as where you are; and if my

L 1 2

Letters



Letters come not so farre, it is because they can finde none to carry them. But by these presents I purpose rather to reioyce with you for the recovery of your health, then to afflict my selfe unseasonably. Things past are to be reckoned as nothing, and what happened yesterday is as farre from as the life of *Charlemaine*. Wherefore, I who have a perfect experience of worldly affaires, would as soone comfort you for the losse you received by the death of your great Grandfather, (so many yeares dead before you were borne) as for the late danger of your Feauer, since it is now gone. The best is, the *Plasme* but not so farre exhausted you, but there yet remaines bloud sufficient, to bellow part thereof in your Mistresses service, and to fill the world with your offences; so long as the ruines of your head may be repaired, and your beauty bulde againe with the next *Roses*; there is nothing lost hitherto, but indeede if instead of your former head, you

you carryed the figure of a rusty Murrion  
or rotten Pumpian, I should much pit-  
ty you in such a plight, and would pre-  
sently adde you to the number of decay-  
ed buildings. Now when all is done  
*Philosopher*, it is but a little water and  
earth mingled together, wee study to  
conferue with all the maxims of wife-  
dome, and all the rules of Physicke. Let  
vs reflect I pray you, vpon our better part,  
and hereafter labour as well to cure our  
selues of Vice, as of the Feauer. It is that  
image of God wee defaced by our owne  
hands, we ought to repaire; and our first  
inopetency is the thing it behoueth vs to  
aske at his hands, rather then our former  
health. For my part, I am absolutely re-  
solved to lead a new life, and to take no  
other care but for my soules health, and  
to procure the same for others. And true-  
ly it were farre better to consecrate this  
great Eloquence of ours to his glory,  
who gaue it vs, then to imploy it in  
commending fooles, and in making our



ſelves to be praiſed among children. The  
P. E. whom happily you know, and who  
hath one of the beſt, and moſt polite  
wits of all his company, conſideres mee  
all he can in this my deſigne, and every  
houre of his company is as much to mee,  
as eight dayes of reformation; yet is hee  
not a man who profeſſeth that pale ver-  
tue which affrighteth all men, and is in-  
compatible with humane infirmities:  
but quite contrary, he flattereth mee in  
reprehending my errorrs, and inſtead of  
the penance I deſerve, he is contented  
to enioyne me honeſt recreations. Your  
brother will tell you more, about eight  
dayes hence, and will giue you an ac-  
compt both of my actions and intenti-  
ons, beleue him as truth it ſelfe; and  
beſides, aſſure your ſelfe further vpon my  
word, he is worth ſome Doctor and an  
halfe, and hath a good wit, without  
ſpeaking of his zeale and vertue.

The 17 of ſepte.

1623.

BALZAC.

To



over-long living I should rather than  
 I should rather than I should rather than  
 I should rather than I should rather than

To Olympia from Balzac.  
 LITTE XV.

I Am much troubled to finde the cause  
 of your teares, to impute them to the  
 death of your Husband, is happily  
 but the bare pretext. It is not to be ima-  
 gined that Death which causeth the most  
 beautifull things to become offensive to  
 the dayes brightnesse, and affrighteth  
 those who formerly admired them, should  
 make that man pleasing unto  
 you, who was never so to any. Yee you  
 seeme with him to have lost all, and yet  
 so cunningly counterfeit the afflicted, I  
 can hardly beleieve what I see. Can it be  
 possible, you should be thus pestered to  
 support your good fortune with pati-  
 ence, or be really so sorrowfull for the  
 losse of a poore gouty fellow, whose  
 over-

over-long living I should rather haue  
 thought it fit to comfort you? But if  
 this be not thus, what doe you with all  
 this great mourning, wherein you  
 plunge your selfe, and this mid-night  
 neuer removing from your Chamber? I  
 must confesse I was neuer more astoni-  
 shed, then to finde such an Equipage of  
 sadnesse about you, accompanied with  
 such elaborate actions, and so constray-  
 ned countenances, and without iesting  
 Olympe, (after this I haue seene) there re-  
 maineth nothing for the full expression  
 of a fained passion; but onely to weare  
 blacke smockes, and to be attended by  
 Mourners. Yet is it time, or neuer to re-  
 turne to your right senses, and to con-  
 clude your Comedy; let me intreate you  
 to leaue off all these sorrowfull faces to foolcs.  
 Cast off this blacke vail which hindors  
 me from seeing you, and consider that  
 five footes of ground is worth you two  
 thousand pounds by the yeare. To raise  
 such a reue, the renewets of halfe  
 some

some Kingdome were hardly sufficient,  
 not can you take heed for not speaking  
 herein the truth, since I have it from  
 your owne mouth. Is it not almost in-  
 credible, so small a corner of earth  
 should yeeld so large a revenue? I doubt  
 not but diuers will suppose it beares  
 Pearles or Diamonds. But I had almost  
 forgot the most important businesse  
 am to impart vnto you, and whereupon  
 I first intended to write. I must there-  
 fore say, you are to haue a speciall care  
 neuer to repaire the losse you haue like-  
 ly receiued, altho your selfe there is  
 no one man in the world worthy to en-  
 ioy you particularly: you shall be answere-  
 able for those excellent qualities Nature  
 and Art haue conferred vpon you for the  
 commanding of men, if you say you can-  
 not true without submitting your selfe  
 to one. Herein *Olympa*, you ought not  
 suffer the vaine ambition to be wile to a  
 great Signiour to transport you, or the  
 advantage of entring into the Looser in

M m

Carroch,



Canst thou tell cause you quit the happiness you have to be Queens of your selfe. How much gold, so much one bestow in feathers, and how glorious a sever the ruinide be; yet assure your selfe they are but a couple of bad matters. Of late there was not any part of your body, whereof another was not master. he would examine your very Dreames and thoughts: It was not in your power to dispose of one single haire, say he robbed you of your very name. See here *Olympa*, what it is to have a Husband, and what you torment your selfe for with such prodigall teares. Methinks it were all you could, or ought to doe were he ruined; or if the newes of his death were doubtfull.

And Ate have conferred upon you for the  
The 22. of July, Yours,  
commending of men, if you say you can  
not live without admiring your selfe  
to one. Herein *Olympa*, you ought not  
suffer the vaine ambition to be wile to a  
great signior to transport you, or the  
To  
Canoch

## To Crysolita from Balzac.

## LETTER XVI.

I Must needs disabuse you *Crysolita*, and  
 Inform you better in the History of that  
 old *Harris*, you supposed to be a very  
 Saint. First, you are to vnderstand, she is  
 extracted out of her mothers sinnes; nor  
 was euer any *Virginity* so brinde, as that she  
 brought into this world. It is very likely  
 she hath lost all remembrance of any such  
 matter. But people of these dayes, sticke  
 not openly to affirme, that the first time  
 she had liberty to goe abroade, (as her  
 coming home) she mist her gloves and  
 Maiden-head. After this, her beauty aug-  
 menting with ripen yeeres, she drew the  
 eyes of all Iudy vpon her, and sold that  
 by times at Court, she had formerly lost at  
 Schoole. But since then, she is arrived to  
 an experience, farre surpassing that of the





you, what hereafter you ought to be honest  
for let her make what she will, yet I  
know she is as far from her conversion, as  
from her youth. The Captain himself  
could not cause her to pass her will to  
turn honest woman the next grand sub-  
le; for instead of a better answer, she plain-  
ly told them, she had as yet dispatched  
her business, and could well stay till an-  
other, which will happen about eight and  
twenty years; hence in this or in that

From Rome the 5. of  
February, 1622.

**BALZAC.**

**TO CLOTINDA FROM BALZAC.**

**LETTER XXVII.**

**CLOTINDA.** Or that I am not in your company suffi-  
ciently punished with my Father, you  
belike thinke it fitting, I should yet be  
further afflicted with Love; for there is  
nothing wanting to end my good fortune;

M m 3

but

NOV

busomely: a law suite and a quarrell. In this  
 very place, designed for repose and joy,  
 continually turned, I tell each houre, and  
 my desires are full of distractions. Yet af-  
 ter all this, you suppose you much oblige  
 me in wishing me every night good rest,  
 as though it were not in your power to  
 give it me. I had once a Master of your  
 humour: he had means enough to pro-  
 cure my advancement, yet he supposed it  
 sufficient to wish me well; and that I  
 ought to rest satisfied, so long as he sayd,  
 I deserved a good fortune. I know not  
 whether it be your intention to visme in  
 the future, but I cannot take  
 it ill, though you mocke me, since you  
 doe it so handsomely. Advise me if you  
 thinke good, to seek for a quiet life in Ger-  
 many; cast mee headlong downe some  
 Cliffe; and then say God guide me; with  
 me a good night out of your chamber, all  
 this vnderstand me well. If I receive  
 injuries from you, I am no longer in hate  
 to take notice of them. Yet I should thinke  
 you

you might be somewhat more sensible of  
my sorrows; and at least to shew your  
selfe pitifull towards me, though you re-  
serve your affections for some other: It  
is no generous action kill an sick person;  
there is not any so common a Quack-sal-  
uer but can doe as much. And in conclu-  
sion *Clorinda*, all the honour you will ac-  
taine y<sup>t</sup>o herein after my death, is onely  
to have had some small force more then  
my lingering *Pain*. You are g<sup>o</sup>d where  
you are. I am Bed the so. fit  
of my *Pain*.

**BALZAC.**

Another Letter to *Clorinda*,  
from **BALZAC.**

**W**HEN I am separated from you  
I am as if I were dead. I am as if I were  
in a long and tedious journey, and  
it is an impossibility to see you. If you were



to Japan, or to the Kingdom of China, I would resolve my self for those places, and I should find some Berke or other bound for them to go: think not I dissemble, there is not any business in all the Sea, no hazard to undergoe in so dangerous a voyage, whereof I have not lesse apprehension, then in the meeting this little brother of yours. But it may be it is your selfe, who make these difficulties, I suppose, to arise else-where. You are glad you want no pretext, on purpose to vex me when you please. If it be so *Clément*, let me be so much obliged unto you, as to conceale it. I had rather be deceived, then know the truth to my prejudice: Either my company is worth some value to you, or you reserve your favours for some other friend. Howsoever, I am contented to beleieve your Mother is sick, and that you cannot quit her Chamber: there are no excuses so convincing, I accept well of them, so long as they relieve my spirit. Considering the power you have over me, it is a small matter

must re-ask you selfe in making mee  
 conclude the best. You must I thanke you  
 excuse, for violating Ialtice so formerly,  
 and falsing reasons with purpose to erre  
 punctually. By this meanes you will not  
 suffer me so much as to seeme miserable,  
 and you cozen me so cunningly, I can nei-  
 ther bemoane my selfe, nor bethrew you.  
 Yet is it impossible I can for euer conceale  
 my selfe from you. While you live for me I  
 offer to my humour, it can no longer be  
 contained. To be short *Clarinda*, if you  
 loved me as you say, you would not live  
 with mee in the fashion you doe; but I  
 should receiue from you reall fauours, not  
 vaine apparances; and say what you will,  
 we shall meete alone once in our liues. I  
 beseech you, let not this word asright you,  
 for if any should finde vs in this manner,  
 none will imagine we conspire against the  
 King, or suspect I reade *Magicks* to you.  
 Innocent actions carry their warrant with  
 them; nor is there any necessity that two  
 cannot bee together without making a

third. Beleeve me Glorinda, if we shut our  
 selves for three hours into a private cham-  
 ber, the most flagitious will openly ima-  
 gine, I suffer for you for the cure you are  
 in. Or that you administer some medicine  
 vnto me for my Fever. I am so much  
 and you cover me to cunningly. I can not  
 The 15. of April.

1620.

BALZAC.

*My dear Glorinda,*  
 I am so much  
 and you cover me to cunningly. I can not

*To Glorinda from Balzac.*

I know not whether I should tearme, if  
 I slackness, or patience, the small resistance  
 I make against the displeasures you doe  
 me; it may be, you are resolved to see how  
 far my fidelity will extend, and to ex-  
 tort the utmost proofs thereof: yet is it bet-  
 ter Glorinda to endure iniustice, then to  
 act it, and to be rather the Martyr, then the  
 Tyrant. Shew your wit, I beseech you, by  
 inflicting



inflicting daily new torments vpon me,  
and euery day occasions of obliging me;  
with as much care as I seeke those to serue  
you. I haue prepared my spirits against all  
the bad occurrences can happen that way.  
There is nothing I cannot endure, if it  
comes from you, your slighting me one-  
ly excepted: But herein I must tell you,  
I am so tender, as I am wounded with  
the least touch. I would not purchase  
the Kings fauour, if he afford it mee in  
rough termes; nor would I accept of  
his Graces, were I forced to gaine them  
with the forgoing the thing I affect more  
then his Kingdom. You vnderstand me  
sufficiently what I meane hereby, and  
the iust occasion I haue to complaine;  
but still you will haue me in the wrong;  
nor doe I doubt, but you will accuse mee  
of your crime: But speake truly, haue  
you no apprehension, that he whom you  
haue so often injured, shall at length  
grow weary of his sufferings, and lest he  
should lose all feare, together with his

hopes of You might consider *glorinda*,  
 that being too possessed with slight passi-  
 ons, and how you selfe hath told mee  
 the things that if God should arme mee  
 with thunder when I am angry, within  
 foure and twenty houres there would be  
 neither Towers nor Pavillions standing  
 in any places. Wherefore tell second your  
 conceits; know (if that were) one while  
 the fire should fall upon all zealous per-  
 sons, and by and by burne all the Mo-  
 thers and little Brothers in a whole Pro-  
 vince. And doubtlesse, if I did you no  
 harme, yet I would I put you into such a  
 fright, you should be forced to hide your  
 selfe under ground, and come to mee to  
 me in some Cave. But I gaine much by  
 these glorious brags, and by my seeming  
 severity: I assure my selfe, you mocke me  
 and my threats. It is long since I have  
 showed you the way how to catch mee,  
 and you know the meanes how to re-  
 duce mee to my former duty. I must  
 confesse I am not of sufficient force to  
 : 25901      a n M      contest

contest with *Clorinda* : her kisses have power to expell all spleene, even out of the spirit of an *Italian* Prince, for the greatest injury can be offered him. Nay, they would force the *Duke de Mayne* to forsake his Armes in the hottest of his Martiall conflicts : Wherefore I pray you, let vs agree vpon a businesse, which of necessity must be concluded : how disadvantageous soeuer the peace be, I treat of with you, yet shall I at all times gaine that which otherwise I should lose in your absence. I haue therefore presented my complaints, with purpose to receiue satisfactions : I am angry onely to the end you may appease mee. I will tell you to morrow, that I am come to oblige you, to take the paines to receiue me.

will last to the worlds end. Time which ouerturneth Empires, and pre-  
 The 17. of April

1620. BALZAC

pray haue patience, if I take you mee to  
 tell you this bad newes; for I am not to

day

Na 3

To



*To Clorinda from Balzac.*

Letter XIX.

I See well *Clorinda*, I doe but lose my labour, and that it were an easier matter to turne yee into coales, then to kindle loue in you: All I can say, makes no impression in your thoughts, you will not so much as heare reason, because it resteth on my side. Well *Clorinda*, I must resolve my selfe for the worst of euents, and stay the time till your wrinkles afford mee reuenge for all the wrongs you haue done me. Thinke not this tyrannicall power of your beauty, will last to the worlds end. Time which ouerturneth Empires, and prescribeth limits to all things, will vse you as it doth the rest of faire workemanships. I pray haue patience, if I take vpon mee to tell you this bad newes; for I am not to day

day in the humour to w<sup>th</sup> flatterw<sup>th</sup> any.  
Though it would raise choler in you, yet  
must I say, you will grow stale, and be  
then no more what you now are. I doubt  
not of your sighs when you reflect vpon  
this change, on that your very imagina-  
tion is not sensible of some sorrow; yet  
shall this happen *Clorinda*, there is not  
an houre passeth, which impaires not  
some part of your face. But the time will  
come, when your Looking glasse will  
more scate you, then a ludge doth a Fel-  
lon: your fore head will flye to the  
crown of your head; your cheekes will  
fall beneath your chinne, and your eyes  
of these dayes, shall turne of the same co-  
lour your lips are at this houre. I could  
willingly with out of my loue into you,  
my relation were not so true as it is. But  
since I haue quitted all complacency,  
there is no means to make mee silent.  
*Clorinda*, the Sunne is still beautifull,  
though ready to set, and the Autumne  
agreeable, though sprinkled with some  
Snow,



. Snowy but wee enjoy no happy yeares,  
 but the first of youth: And be as carefull  
 of your selfe as is possible, yet can you  
 not hinder your complexion, and ac-  
 quire experience. Will you haue mee  
 say more, and acquaint you with what  
 is vnderstood by a stranger, with whom I  
 haue comersed all this day. You are to  
 know there is not any part of the world  
 so remote, whither his curiosity hath not  
 carried him, nor rarity in Nature, hee  
 hath not carefully obserued. Hee hath  
 seen Mountaines which burne perpetu-  
 ally without diminishing, hee hath lan-  
 ded in Islands, neuer resting in one place,  
 he hath seen naturall Sea-men, but hee  
 swore vnto me, how among all these mi-  
 racles, he neuer yet saw a beautifull old  
 woman. The Morall hereof is, that you  
 must make use of your youth, and gather  
 Nese-gryes before the Roses wither.  
 None knowes better then your selfe, that  
 to be sure, is to reigne without hauing  
 neede either of Guards or Forts. You  
 won?

see





you therefore, not to shew your selfe the sole insensible creature in the world: suffer your selfe to be convinced by reason, since you cannot resist the same but to your owne disadvantage: You haue no subiect to be suspicious of what *I* say; for *I* aduise you to nothing *Clorinda*, wherein *I* would not willingly ioyne with you in the accomplishment.

The 3. of May,  
1620.

BALZAC.



*Another Letter to Clorinda from Balzac.*

LETTER XXI.

**C***lorinda*, your Religion must needs be amisse; otherwise *I* should see you now and then at Church: But *I* thinke it were an easier matter to conuert a whole Nation, then to dispose you to giue me content. The cause why you persist in your owne opinion, is, because  
it



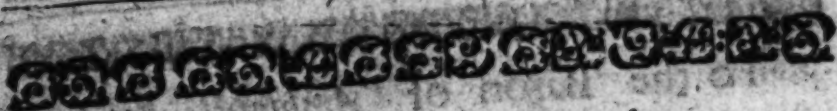
it is oppositeto mine. Well then, I must depart without speaking with you, and am barred from according to my affection, what good manners would haue exacted of me, though I had not loued you: Truly I know not in what manner to suffer so wounding a displeasure, nor am I so well acquainted with my selfe, as to passe my word for him I speake of in this occasion: All I can say vnto you *Clorinda*, is, that the onely way to rid me out of my paine, is to performe the thing I haue so often proposed vnto you, and to make your selfe capable of a strong resolution. Neuer did any Prince enterprise a more glorious voyage, then mine shall bee, if you will make one: and truly, I see not why you should make any difficulty herein, the longer your iourney is, the further shall you be remooued from tyranny: It is a Monster you ought to flye from, euen to the worlds end; and with whom to be in peace, is dangerous: Will you feare to come into the Countrey of Comedies,



Painting, and Muſicke; or into a place where women are by many as highly eſteemed as Saints: without flattering you, I muſt affirme, you ſhall ſeeme over-much to neglect your owne quiet, if you let ſlip ſo favourable an occaſion to procure it. It is time *Clorinda*, you make it appeare what you are, and that we begin the Hiſtory of our adventures. If you loue, all things will be eaſie for you; there is no more difficulty to paſſe the *Alpes*, then to goe vp into your Chamber: Nor doubt you that the Sea-waters will become ſweet, if you be not ſatiſfied in that they bee ſmooth. But I am much affraide I ſhall not receiue from you the ſatiſfaction I expect. You will tell me (as you ſe) wee muſt let Nature worke, and that ſhe will ſoone reuenge vs of our enemies. I ſuppoſe *Clorinda*, all this may happen, but it is no reaſon we ſhould be obliged to the Tyrants death for our liberty, but to our owne reſolutions.

The 30. of July,  
1610.

BALZAC.



To Lydia from Mounſieur Balzac.

LETTER XXII.

I Am almost madde to vnderstand thou wert ſcene laugh to day. Is this true loue Lydia to be merry in my abſence? and to be the ſame woman thou art, when I am with thee? Yet ſhould I haue bin ſatisfied, hadſt thou beene contented only to haue made thy ſelfe merry with thy looking-glaſſe, ſo the man in yron had not been in my place. I neuer ſaw him but once, and ſurely he is eyther a Sot, or elſe all the rules of *Phyſiognomy* are falſe: yet becauſe he calls himſelfe Captaine, thou permits him to perſecute thee with his Complements, and art at the point to yeild. If he touch thee Lydia, all the water in the Sea is little enough to purifie thee; and if thou alloweſt him the reſt, haue a care, leaſt in his ſleep, he take thee for an Enemy, and inſtead of his imbraces, ſtrangle thee.



~~TO THE BARON OF AMBLEWILLE FROM~~

To the Baron of *Amblewille* from  
BALZAC.

LETTER XXIII,

My LORD,

I Attend you here in the season of *Jasmins* and *Roses*, and do send you a taste of the pleasures of *Rome*, for feare you be poisoned therewith, vppon your first approach. We are here in the Country of curiosities, and to be happy in this place, it sufficeth not to be blind. The *Sunne* hath yet heat enough to ripen vs *Reasins*, and to afford vs *Flowers*: all the *Winter* falls vppon the neighbouring Mountaines, to the end we may not want *Snow* in *August*. But if you desire I should diuert my Discourse vnto more serious matters, & conceale nothing from you: I must tell you, there is no place vnder Heauen, where *Perseus* is so neare a Neighbour to *Pico*, or where *Good* is so mingled with *Euill*: We here behold miracles on the one side, and monsters on the other; and at the same time  
when



when some Discipline themselves, others run to debauches of all kinds. Besides, there is as profound a peace here, as in that part of the Ayre elevated above the *Winds* and *Stormes*. *Idleness* in this place, is an honest mans ordinary Vocation; and to save halfe the World, no man will rise hastily from Table, for feare of troubling digestion. If you chance to see any with skars in their faces, do not thereupon imagine they haue purchased them eyther in Warres, or in defence of their honour, for these are only their *Mistresses* fauours, but in recompence of such refractory humors, you shall see that here, the sanctity whereof doth illustrate the whole Church. It is their seruent prayers which impetrate all advantages over *Enemies*: It is their fastings which cause fruitfulnessse to flow vppon the Earth: It is their innocency which conserueth the culpable from *Eternall* ruine. In a word, there are here such excellent examples of *Vertue*, and so inticing allurements to *Vice*, that I will not maruaile if you turn honest

honest man here, and I will likewise willingly pardon you, if you do not so. Truly, as *New Spain* is the Province of gold; and as *Affrike* affords Lyons, and *France* soldiers; so is *Italy* the mother of those things you best love. When you shall see these Female Creatures in their owne Country, and compare their beauty with the bad fashion of the masculine *Italians*, I doubt not, but it will seeme to you, as wel as to my selfe, these diuine Women to haue beene created by themselves, or to be Queenes who haue married their Groomes. The most part of those beyond the Mounts, haue no more beauty then needs must, to excuse them from being esteemed vgly; and if there be some one whose face you could fancy, this shall happily be some desolate Palace, or some well fauoured beast: But here (for the most part) they are borne Eloquent; and I will tell you before hand, that in one and the same person, you shall find both your Master and Mistresse. For my part, I ingeniously confesse, I do no longer



longer time vnder *Q. Elizabeth's* regency, and  
all that is permitted mee in this place, is  
onely sometimes to honour her memory. I  
expect you should at this passage accuse me  
of lechery and disloyalty, and that you could  
willingly reuile mee. But doe you not  
thinke my sighes must needes be subbated,  
in going every day foure hundred leagues?  
Besides, being so farre from her as I am,  
what know I, whether I loue a dead body,  
or an Infidell. I haue not receiued any fa-  
uours, from her, which are not rather  
markes of her vertues, then demonstra-  
tions of her loue. And had she lost all her  
liberality in that kinde, shee could hardly  
misse it. I am therefore onely obliged to  
my word, not to her affection. And as for  
that, I should ouer-esteeme her, if I made  
more reckning thereof, then some Pri-  
ces doe of theirs, and I should shew my  
selfe ouer-superstitious, if I valued what I  
onely whispered in her eare, to be of greater  
efficacy then Letters Patents and Edicts.  
It is a point decided in *Osides* Theology,

boog

Pp

that



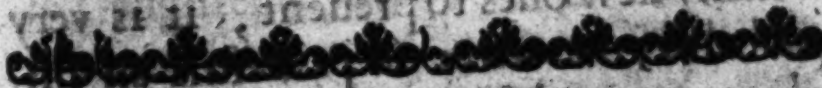
that an hundred false Oathes from an amorous person; and that it is not for halfe a deadly sinne; and that it is onely the God of Poets whom we offend by our perjury in that point. Now I will be iudged by her selfe; whether I having bestowed my seruice vpon her, she should take it ill if another did reward me; or that I should rather to bee happy, then otherwise; or desire rather to possesse *Laraine*, then to desire *Clorinde*. Will she hate her tyranny extend euen to the Churches patrimony; and that the Pope shate his papall authority with her? I doe not beleue she hath any such pretensions. For my part, I would shee knew I could longer behold any beauty but naked; nor receive any but warme & moist kisses. I will tell you the rest vpon the bankes of *Tiber*; and in these precious mines whither I goe to muse once a day, and to treade in the steps who haue led Kings in triumph. If there were any meanes to find a little of *Sylla's* good

good fortune, or of Pompeii greatnesse, in-  
stead of the Medals we now & then meet  
with, I should have a farther subject to  
invite you hither. Notwithstanding, if  
you be yet your selfe, and that by so-  
lemn vow you have forsaken the world,  
and the vanities thereof, assure your  
selfe, that it is in this Countrey where  
felicity doth attend you: and that  
being once in this place, you will e-  
steeme all those as banished persons,  
whom you have left behinde you in  
France.

The 25. of Decem.

1621.

**BALZAC.**



*To the Count of Schomberg*  
*from* **BALZAC.**

**LXXXIII.**

**I** Send you the papers you have formerly  
scene, and whereto you have attributed



ſo much, as I ſhould bee aſhamed to aſ-  
 ſent thereto, were it not that I hold it  
 leſſe preſumption to beleeue I haue me-  
 rited the ſame, then to imagine I can  
 haue a flatterer of your faſhion: I had  
 neede be eleuated to a more ſoueraigne  
 fortune then the ſtate of Kings, to ex-  
 pect complacency from a man, who could  
 neuer be procured to approve euill: and  
 of whoſe diſfauour one can hardly finde  
 other cauſe, then the onely truth he hath  
 declared. Howſoeuer it be, ſince you are  
 now in *Lymoſin*, and take not any iour-  
 ney in thoſe parts, without having a  
 thouſand old debates to reconcile, and  
 as many new ones to preuent, it is very  
 probable, that after ſo painefull an im-  
 ployment, and ſo great diſquiet of mind,  
 my booke will fall into your hands, iuſt  
 at ſuch time as you cannot find any thing  
 more redippy into you, then what you  
 come from treating of: For ſhould I pre-  
 ſume that in your pleaſant walkes of *Du-  
 reſ*, where all your minutes are pleaſing,  
 and



and all your houres precious, there could  
 be any time spare for me, and my works sit  
 were as much as to be ignorant of the di-  
 uersions there attending you, or not to be  
 acquainted with the great affluence of no-  
 ble company, dayly repairing thither, to  
 visite you. But were it so, that you had  
 none with you, save only the memory of  
 your fore-passed actions, your solitari-  
 nesse hath no neede of bookes to make  
 it more pleasing; nay, if all this were not,  
 yet if you desire to seeke contentment out  
 of your selfe, you cannot finde any more  
 pleasing, then in the presence of your Chil-  
 dren, and particularly of that diuine  
 Daughter of yours, from whom I dayly  
 learne some miracle. It is therefore in her  
 absence, and in solitary walkes, where I  
 haue the ambition to finde entertainment,  
 and to receive gracious acceptance. In all o-  
 ther places (without presuming either to  
 passe for Orator or Poet) it shall high-  
 ly suffice me in being honoured with the  
 assurance that I am

My Lord,

Your most humble Seruant,  
BALZAC.

Pp 3

The 25. of May, 1624.

and all your honours and pleasures  
~~in the world~~  
 were as much as to be ignorant of  
 it. *A Letter from the Count of Schom-  
 berg, to Mountfild, at Balzac.*  
 on 10 3 1641

## LETTER XXV.

**T**his stile you translate in, causeth the  
 Penns of all such who attempt an  
 answer, to fall out of their hands,  
 and Eloquence may so properly be called  
 yours, that it is no marvell though o-  
 thers have but a small share therein. I  
 would therefore have you know, that  
 if I understand any thing in Letters,  
 yours doe obscure whatsoever hath hi-  
 therto bin esteemed of in our Language:  
 and that (without flattering you) there  
 can be no diversion so pleasing, which  
 ought not to give place to the perusing  
 of those Lines you sent mee. This occu-  
 pation is worthy the Cabinets of Kings,  
 and of the richest Earle Courts of France;  
 and not (as you would have it) of my  
 solitary

solitary retirements in *Lymosin*, from  
whence I am ready to be gone, with reso-  
lution never to return. I am, Sir,  
at all times draw effectual proofs, when-  
soever you please to imploy them for  
your service.

Sir DE BALZAC

The 1. of June

Your most affectionate servant,

1624.

SCHOMBERG.

THE FOURTH BOOK.

LETTER I.

Your Foot-man brought me, I will not  
mention a true cause of the good newes  
France, had I not (as I ought)  
lique good, and an enemy to  
should be insensible of Pub-





THE LETTERS  
OF MONSIEUR  
DE BALZAC.

To my Lord Marshall of  
Schomberg.

THE FOURTH BOOKE.

LETTER I.

MY LORD:

Should be insensible of Pub-  
lique good, and an enemy to  
France, had I not (as I ought)  
a true taste of the good newes  
your Foot-man brought me. I will not  
mention

mention the obligations I owe you, being no small ones; if that be not a slight matter to be esteemed by you: But since I make profession to honour vertue even in the person of one departed, or an enemy; and at all times to side with the right, were there onely my selfe and Justice for it, you may please to beleieve, I complaine in your behalfe for the miseries of our times, and that I am most ioyfull to see you at this present, where all the world mist you: Certainly your retirement from Court, hath beene one of the fairest peeces of your life, during which, you have made it apparent you are the same in both fortunes: since I can witness, that no one word then passed from you vnfitable to your resolution. Yet this rare vertue being here hidden, in one of the remote corners of the world, having but a very small circuit to dilate it selfe, must necessarily be contented with the satisfaction of your conscience and slender testimonies: In the meane time the authority of your enemies hath beene obnoxious

to all honest eyes. There was no means  
 to conceale from strangers the States in firmi-  
 ties, nor what reason afforded them for  
 the disgrace of so irreproachable a Mini-  
 ster, nor was there any who grieved not,  
 that by your absence the King lost so many  
 houres & seruices. For my part, (my Lord)  
 reflecting vpon you in that estate, it see-  
 med to me I saw *Phidias*, or some other of  
 those ancient Artists, their hands bound,  
 and their costly materials, as Marble, Gold,  
 or Iuory, taken from them. But now that  
 better time succede, each thing being a-  
 gaine reduced to its place, it is time to re-  
 ioyce with all good *Frenchmen*, that you  
 shall no more want matter, and that the  
 King hath at length found how vantagefull  
 your absence hath bene to his affaires.  
 Truly, be it that he content himselfe to go-  
 uerne his people wisely, or that the af-  
 flictions of his poore neighbours ferre  
 his heart, and that his *Iustice* extend fur-  
 ther then his Iurisdiction: No man doubts  
 whatsoeuer he doth, but you shall be one



of the principall instruments of his designs; and that as well *Peace*, as *Warre* haue equall vse of your Conduct. All men haue wel perceiued, you haue not contributed any thing to the administration of the Kings treasure; saue onely your pure spirit, to wit, that part of the soule separated from the terrestriall part, being free from passions, which reasoneth without either loving or desiring; and that you haue managed the Riches of the State with as great fidelity, as one ought to gouerne another mans goods, with as much care as you conferre your owne, and with as great scruple as wee ought to touch sacred things. But in truth it is no great glory for that man to haue beene faithfull to his Master, who knowes not how to deceiue any: And did I beleue you were onely able to abstaine from ill, I would barely commend in you the Commencements of Vertue. I therefore passe further, and am assured, that neither the feare of death, which you haue slighted in all shapes, and vnder the most dread-

dreadfull aspects it could possibly appeare,  
 nor complacency | which often ouerpasseth  
 the best Counsels; so transport it selfe to  
 the most pleasing ones, for any private in-  
 terest which makes vs rather regard our  
 selues, then the Publique; shall at all hinder  
 you either from purposing, vndertaking,  
 or executing eminent matters; Posterity  
 which will peraduenture iudge of our age  
 vpon the report I shall make, will see more  
 elsewhere then I can here relate; and I shall  
 rest sufficiently satisfied, if you please to  
 doe me the honour, as to remember that  
 my affection is as a Child of your prosper-  
 ity, and how in two contrary seasons I  
 have beene equally grieved. But in neither is  
 my griefe to be compared to his M<sup>ty</sup> who  
 knows not how to be any more grieved  
 did I believe you were only able to ad-  
 mire, and not to be grieved. I have barely com-  
 mended you the continuance of Vertue. I  
 therefore dare further and am assured that  
 the fear of death, which you have  
 shined in all shapes, and under the most  
 dread-  
 e p Q

To the Bishop of Angoulême.

LETTER II.

**I** Will no longer complaine of my poverty, since you haue sent me treasures of Roses, Ambergreene, and Suger; it being of such pleasing commodities, I pretend to bee rich, leaving necessary wealth to the vulgar. Two Elements haue ioyndly contributed the best they haue, to furnish matter for your *Liberality*; and finally valuing either Gold, or Pearles as I doe, I could wish for nothing either from Sea, or Land, I finde not among your presents. You haue bestowed with a full hand what is offered vpon *Altars*; but sparingly, which men reckon by graines, and whereof none (the King of *Tunis* excepted) is so prodigall as your selfe. In a Word, this profusion of forraigne odours you haue cast into your Confitures, obligeth me to speake as I doe; and to tell you



if you feed all your flocke at this rate, there will not be any one in all your Diocesse, who will not cost you more by the day, then the *Elephant* doth his Master. I see therefore Sir, I am the dearest Childe you have vnder your Conduct, nor should I receiue so delicate and precious nourishment from you, did not your affection force you to beleeue, my life to be more worth then ordinary, and consequently, that it deserueth more carefully to be preserved then any other. But to returne you Complements for such excellent things, were as much as to vnder-value their worth, should I strive to acquit my selfe that way; our *Language* is too poore and vnable to lend mee wherewith to pay you: And since in *Homer's* iudgement the words of the most Eloquent among the *Grecians*, were esteemed little better then Honey, (the foode of *Shepheards*) there is small probability mine should be comparable to *Amber-greece* and *Sugar*, the delicacies of *Princes*. I therefore feare I shall

be forced to be all my life time indebted  
vnto you, for the fauours I haue receiued  
from you, and that it must bee onely in  
my heart, where I can bee as liberall as  
your selfe. But I well know, you are  
so generous, as to content your selfe with  
this secret acknowledgement, and that  
in me you affect my naked good-meaning,  
which must supply the place of those other  
more fine, and subtile vertues I cannot  
learne at Court. Truly, as I expect no  
commendations, being the second per-  
fumes you present mee, in that I hold  
my selfe ynworthy thereof: so doe I sup-  
pose you cannot refuse mee your affection,  
since it is a kind of deserving it, to be pas-  
sionately as I am

Sir,

Your most humble and most  
The 25. of Decem. faithfull seruant, R. For  
ber, 1626.

BALZAC

To





To Father Garraffo.

Letter III.

**Y**OU have found the place whereat I  
 confesse I am the most easily surpris'd,  
 and to oblige mee to yeelde, your  
 Courtesie hath left nothing for your cou-  
 rage to performe: since therefore you im-  
 ploy all your Muses to require my Friend-  
 ship, and have already payed of your  
 owne; I can no longer keepe it to my selfe,  
 but as another mans goods. But if this  
 were not so, my resentments are not of such  
 value with mee, as not often to bestow  
 them vpon more slender considerations  
 then those were which produced them;  
 nor doe my passions so transport me, but  
 that I will at all times remaine in the po-  
 wer of Religion and Philosophy. Hitherto  
 I can defend a iust cause, but in farther re-  
 sisting what you desire, I should force  
 right it selfe to be in the wrong, were it on  
 my



my side: And out of bare enmity which  
in some Common wealthes hath beene  
tollerised, I should enen passe to Tynan-  
ny, a thing odious to all men. Since our  
lives are momentary, it is no reason our  
passions should be immortall, or that  
men should glut themselves with re-  
venge, wherof God hath as well for-  
bidden the vse, as the excesse. It is a  
thing he hath soly reserved to himselfe,  
and since none but hee, truly knoweth  
how to vse this part of Iustice, he would  
no more put it into the hands of men,  
then hee doth Thunder and Tempests.  
Let vs therefore stop in our first motions,  
for it is already too much to haue begun.  
Let vs not testme the hardnesse of our  
hearts, Courage: and if you haue premen-  
ted me in the ouerture of the peace wee  
treate of, repent not your selfe, since  
you haue thereby beneued me of all the  
honour there had beene in acquiring it.  
Heretofore Magnanimity and Humility  
might haue beene esteemed two contrary

R r

things,

things, but since the maxims of Morality have bin changed by the principles of Divinity, and that Pagan vices are become Christian virtues, there are even weak actions a man of courage ought to practise; nor is true glory any longer due to those who have triumphed over *innocents*, but to those *Martyrs* they have made, and to such persons whom they have oppressed. But to passe from generall considerations, to what is particular betweene you and me, it is no way likely, a religious man would disturbe the tranquillity of his thoughts, or quit his conversation with God and Angels, to intermeddle with wicked Mortals, and to make himselfe a party in our disorders. I should likewise have lesse reason to seeke for an enemy out of the World, wherein there are so many adversaries to dislike, and so many Rebels to subdue. Now (Father) whatsover opinion you have had, and notwithstanding any thing I have said in the beginning of this Letter. I never intended



intended to commence any real Waire  
against you: I haue not at all felt the e-  
motion I shewed; all my choller being  
but artificiall; when at any time certaine  
of my speeches seemed disaduantagious  
vnto you; so as I freely consent, that what  
was written to *Hydaspes*, shall passe as a  
flash of my braine; and not as any testi-  
mony of my beleefe; onely to let men  
know, I had a desire to shew how able I  
was to contest with truth; if I had no  
minde to side with it. This science ha-  
uing beene sufficiently daring to vnder-  
take to perswade; that a Quartan Ague  
was better then Health: *Rhetorike* may,  
which hath inuented praises for *Busiris*,  
made Apologies for *Nero*, and obliged  
all the people of *Rome* to doubt whether  
Iustice were a good, or bad thing; may  
yet in these dayes exercise it selfe vpon  
subiects wholly separated from common  
opinions, and by gracefull fictions; rather  
excite admiration in mens spirits; then  
exact any credence. It may seth *Fantoms*



with purpose to deface them. It hath  
 paintings and disguisements, to alter  
 the purity of all worldly things: It chan-  
 geth sides without leuety, it seeth  
 innocency without calumny. And to  
 say truth, Painters and Stage players are  
 no way culpable of those murders wee  
 see represented in Pictures, or presented  
 upon Theaters, since therein the most  
 cruel is the most iust. None can iustly ac-  
 cuse those of falsity, who make certaine  
 glasse which shew one thing for ano-  
 ther. Enough in some cases being more  
 grateful then truth. In a word, the life  
 and of the greatest Sages, is not altoge-  
 ther serious, all their sayings are not  
 Sermons, nor will they sweare, eyther  
 their last Testament, or the confession of  
 their Faith. Where can I say more? Can  
 you imagine me to be so serious, as to  
 condemn the gost of all that great mul-  
 titude, who flocke here you every  
 morning? Are you perswaded that I and  
 the people can never be of one minde?

With

A. T. R.

That

That I will oppose my selfe to the beleeve  
of honest men? to the approbation of  
Doctors? and to their authority who are  
eminent about others? No Father; I al-  
low no such liberty to my spirit: assure  
your selfe, I esteeme you as I ought. I  
commend your zeale and learning; yea,  
were it truer then ever it was, that so  
complicatedious Volumes, is no lesse  
then to commit great sinnes: Yet if you  
oblige me to iudge of yours by that you  
sent vnto me, I say it is very excellent in  
its kind, and that I will no way hinder  
you from obteyning a Ranke among the  
Fathers of these moderne ages. But my  
testimony will not (I hope) become the  
onely fruite of your labours; I wish with  
all my heart the conuersion of Turkes and  
Infidels may crowne your inducements. I  
am perswaded, all the honour this world  
can afford, ought to be esteemed as no-  
thing by those who only seeke for the ad-  
uancement of Gods glory. I will there-  
fore no farther dilate my selfe vpon this



Subiect, nor wrong holy things by  
profaine praises; my intention is onely to  
let you know, I assume not so poore a  
part in the Churches interest, as not to  
bee extraordinarily well pleased with  
those who are seruiceable thereto; and  
that I am right glad besides the propensi-  
on I haue, to esteeme your amity, so po-  
werfull a perswasion as Religion is, doth  
yet further oblige me.

Yours, *BALZAC.*

*My LORD,*

*To the Cardinal of Vallet.*

*Letter III*

*My LORD,*

**T**He Letter you pleased to send mee  
from Rome, caused me to forget I was  
sicke, and I presumed to solace my  
selfe after three yeares of sadnesse, ouer  
since newes was brought mee, of *Elucidors*  
death, and the successe of that fatall com-  
bate, wherein you could not but bee a  
loser,



loser, on which side soeuer the aduantage happened. My Lord, I doubt not but your spirit though altogether stoute and courageous, to support your proper misfortunes, is yet mollified by the relation of their miseries who loue you, and where there is question rather of shewing your good nature, or your constancy, you will quit one vertue to acquire another. I know well, that in the number of your goods, you reckon your friends in the first ranke, allowing onely the second place to your dignities, and to fifty thousand Crownes rent which accompanies them; and consequently I assure my selfe, you beleue you are, as it were, growne poore by the losse of a man who had relation vnto you. But I am likewise most certaine, how after the passing certaine vnpleasant dayes out of the loue you bare him, and hauing afforded him sufficient testimonies of your true affection, he now expecting no further acknowledgement or seruice, you will at length call

to

to minde, that it is the Publique to whom you owe your cares and passions, and that you are not permitted further to afflict a spirit which is no longer yours. Since the misery of this age is so generall, as it leaveth no one house without teares, nor any one part of *Europe* without trouble; and since Fortune is not of power to confute even her owne workmanship, who are many of them fallen to ground: it must needs so happen (my Lord) that being of the world, you are to taste of the fruites it produceth, and that you purchase at some hard rate, the good successes daily attending you. But truely, the place where you are, and the great designs taking you vp, may well furnish you with so strong and solide consolations, as they neede leave no worke for others; and my Eloquence would come too late, should I imploy it after your reason, which hath formerly perswaded you, there being now neither precept nor Counsell in all humane wisdom

vnpro-



whereof I cannot have your view; and since now  
that I have I need Enquire no farther any thing  
said to my Honour and lighted as bid much to  
there send you disbursements no way dis-  
tinguished, when to present you any reme-  
dies with doubtless will prove impossi-  
ble in these writings (my Lord) being in-  
closed, shall not come as strangers into  
your Cabinet, they will not take up so you  
of the same *Practical* of *Prophecy*, nor of  
*Unfinished* *Debate*, nor the numbers of *Al-*  
*gabra* but you may there recreate and re-  
pose your spirits as you return from Au-  
diences, Congregations, and the Con-  
sistory. I could well have bestowed up-  
pon them a more eminent title, then  
what they have. I could out of these com-  
positions have framed *Apologies*, *Medita-*  
*ons*, and *polirique* discourses; yea, had I  
pleased never so little to have extended  
some of my *Letters*, they might have been  
called bookes. But besides, my designe,  
aiming rather to please, then importune,  
and that I tend to the height of concepti-  
ons



one, and not at the abundance of words:  
 When I write with you (my Lord) I sup-  
 pose my self to be before a full assembly;  
 and doe propose to my self never to write  
 any thing unto you, which possibly might  
 not be read. Now if sometimes from your  
 person I passe to others; or if I commend  
 those whom I conceive are deserving, I as-  
 sure my self, I therein performing an act  
 of Justice, and not of flattery: you will  
 be no way displeased with what I doe; and  
 with hope, I may deserve your favours  
 without wishing humane Lawes, or Sepa-  
 rating my selfe from civill society,  
 The 15. of May, Your most humble servant,  
 BALZAC.

~~What they have I could not out of these com-  
 ments have found out, and I have beene  
 I had, and I have beene~~

~~For the Card of Valence.~~

~~LETTER V. I have beene  
 my Lord, and I have beene~~

Though innocency be the felicity of the  
 assisted, and that I finde in my selfe  
 the

the satisfaction, beca<sup>use</sup> expect<sup>ed</sup> who hath  
 not offended, yet can I not so easily com-  
 fort my selfe: And the remedies my *Philo-*  
*sophy* afford me, are for meane misfor-  
 tunes, then the losse of your fauour. All I  
 can contribute to my consolation out of the  
 assurance I haue of mine innocency, is the  
 liberty I haue taken to tell you so, and to  
 complaine of the iniustice you haue done  
 me, if you haue so much as suffered any to  
 accuse me I neede not take colour to pal-  
 liate my actions or words: it is sufficien-  
 ly knowne, their principall objects haue e-  
 uer bin the glory of your name, and the de-  
 sire to please you: I beseech you likewise to  
 call to remembrance, that hard times haue  
 not hindered me from imbarcking my selfe  
 where my inclination called mee, and that  
 I haue serued my Lord your Father, when  
 most of his followers were in danger to  
 become his Martyrs: It should seeme per-  
 chance, I stand in neede of the memory of  
 what is past, and that I make my precedent  
 good offices appeare, to the end to cause  
 them

them to end my present offences. No  
 (my Lord) I should not to make use of  
 what now is not, for the satisfaction of  
 mine eyes; nor am I ignorant that never  
 any woman was so virtuous, who hath not  
 heretofore been a virgin, nor criminal, who  
 minor prefers some time preceding his  
 bad life. I speak of today, as well as of here-  
 tofore, and do present unto you, with  
 all the Oathes able to make truth appeare  
 holy, and honest, that I never had one  
 single temptation against my duty, and that  
 my faith is spotlesse, as if you so plea-  
 sed, it might be without suspicion. I must  
 confesse also your having declared your  
 fullness of desires to trench upon my  
 liberty, and that you left it wholly to my  
 selfe to have some time made use thereof,  
 imagining that without wronging that  
 first resolution, I vowed to your service, it  
 might be a while for me to have some at-  
 tention, as will not respect the lacke to  
 further confession; I have loved a man  
 whom the ministers of Court, and the  
 men



diuers accidents happening in worldly af-  
 faires, haue separated from some friends  
 of yours, and haue cast him into other in-  
 terests then theirs; But besides that he was  
 extracted from a Father, who did not  
 more desire his owne good, then your  
 contentment; and since I am most assured  
 how amidst all the forepassed broiles, he  
 at all times conserued his inclinations  
 for you, I must needs tell you, I was in  
 such sort obliged vnto him, as he had declared  
 Warre against my King, and against  
 my Country, I could not haue chosen any  
 side which had not bin vniust: I therefore  
 at this day bewaile him with warme teares,  
 and if euer I take comfort in the losse I  
 haue sustained, I shall esteeme my selfe the  
 most vnworthy, and ingratfull person li-  
 uing. Your selfe (my Lord) knowing (as  
 you do) how much I owe vnto his amity,  
 would sooner adudge me to die with him,  
 then blame my resentments. I assure my  
 selfe all my actions are disguised vnto you  
 on purpose to caule you to dislike them:

Sf 3

How

meint

Howsoever I will not dispute, but the  
time to come will right me for what is past.  
You will on day see the wrong you offer to  
my innocency, in admitting false witnesses  
in proof thereof, and what you now  
charge my fault, you will then be pleased  
to say: It was my unhappy fate, or my  
hard fortune: In the interim, I am resolved  
to continue in well doing, and though  
there were no other but my conscience to  
acknowledge my fidelity yet inseparably to  
remaine

The 30. of Decem.

1636.

Your most humble and  
most faithfull servant.

I take comfort in the loss of **DALLAGE**

~~and the loss of the same~~

To the Lord Bishop of Nantes.

**Letter VI.**

**A**s the bearer hereof can testify the ob-  
ligations I owe you, so may he beare  
witness of my perpetuall relent-  
ments

ments, and will tell you, that were I  
borne your sonne, or subiect, you could  
have but the same power over mee, you  
now possesse: nay, I am perswaded, I yet  
owe somewhat more to your vertue,  
then to the right of Nations, or Nature.  
If power hath made Princes, and chance  
Parents, reason well deserves a further  
kinde of Obedience: It was that which  
overcame me upon the first conference I  
had with you, causing me to prostitute all  
my presumption at your feete, after ha-  
ving rightly represented to my thoughts,  
how impossible it is to esteeme my selfe,  
and know you: I am sure this Language  
is no way pleasing to you; and that you  
will looke awry at my Letter; but doe  
what you please, I am more a friend to  
truth, then to your humour, and my spi-  
rits are so replenished with what I have  
scene, and heard, as I can no longer con-  
ceale my thoughts: I must tell you (Sir)  
you are the greatest Tyrant this day li-  
ving; your authority becomes awfull to  
all



all-foully, and when you speak, there  
 is no further means to retain private  
 opinions, if they be not conformable  
 yours. I speak this seriously, and with  
 my best sense; you have often reduced  
 me to such extremities, I was coming  
 from you, without knowing what to  
 answer you; I should have been ready to ex-  
 claim and say, (in the rapture wherein I  
 was) Restore me my opinion which you  
 have violently forced from me; and take  
 not from me the liberty of Conscience  
 the King hath given me. But seriously;  
 it is no small pleasure to be constrained  
 to be happy; and to fall into his hands;  
 who useth no violence; but to them in-  
 visible who suffer. For my part, I should at  
 all times departed your presence, fully  
 persuaded in what I ought to believe: I  
 never gave you a visit which cured me  
 not of some passion: I never came into  
 your Chamber so honest a man, as I went  
 forth. How often with one short speech  
 have you elevated me above my self, and  
 bereaved



but that I see, that wonder the pompe of the  
Roman Colledge, or the glister of that of  
Rome, please all those eyes of my soule,  
whom you have saved for many excel-  
lent things. It is the beauty and lightening  
of those eminent virtues you have discovered  
unto me, which call for forcible reflections  
upon the eyes of my soule, and which  
cause mee, (though I formerly refused to  
sight all things,) yet as now to admire  
something of Beauty (as) assure yourself,  
it is not the world I admire, for I rather re-  
spect upon a life on that which hath deceived  
me the world, and twenty years I have bin  
in it, and when I scarce can see any thing,  
but too too deuil, and equall to be  
good, I am all passion on Earth, whether my  
education hath been in the cold, beyond seas,  
or in the other side the water, in free States,  
or in the dominions of Conquest, I have ob-  
served among men, under a face of civility,  
society and civility, an Old man corrupted  
by their Ape, and who corrupt their  
Children? Of those who cannot live out of  
society: of poetry among virtuous



longs, and Ambitions Concupiscence in  
the soules of great persons. But now that  
you have broken the lutes, through which  
I could onely receive some light impressi-  
on of truth, I distinctly see this generall  
corruption, and doe humbly acknowledge  
the injury I offered to my Creator, when  
I made Gods of his Creatures; and wch  
glory I sought to bate him of, & thereby  
to bring him into memory of us, and remember this of  
my, 1656.

BALZAC.

Some thinkers: The best is, that for one Fine  
to procure me a thousand provokers, & to  
as without any hence, get victories as  
many to please.

To Monsieur de la Marque.

Lettre VII.

I know not what right ye to make of  
your praises; if I receive them, I lose all  
my humility, and in rejecting them, I  
give that as granted which I am taxed for.  
Vpon the edge of these two extremities,  
it is more laudable to suffer my selfe to fall  
on my friends side, and to ioyne in opini-  
on with honest men, then to leane to that

T c 2

of

of *Lysander* since all men agree, that his  
 sentence is ever opposite to the right, and  
 that he is the wisest man in France, who  
 resembles him the least. There would be  
 some ground in the reputation I am at,  
 were I not condemned by him. Think  
 it not therefore strange, that injuries are  
 blown upon me by the same mouth  
 which uttereth blasphemies against the  
 memory of *us*; and remember this old  
 Maxime, that fooles are more vaunt then  
 some sinners: The best is, that for one En-  
 vey, my ~~reputation~~ procure me  
 it procures me a thousand protectors; so  
 as without stirring hence, I get victories at  
*Paris*; nor finde any Harmony so plea-  
 sing, as what is composed of one particular  
 multitude, mingled with generall acclama-  
 tions. There are sufficient in your Letter  
 to cause me to retract the Maximes of my  
 ancient Philosophy: At the least they ob-  
 lige me to confesse, that all my felicity is  
 not within my selfe, things without mee  
 entering towards the composition of per-  
 fect happinesse. I must freely confesse

vnto

into you mine infirmity: I should grow  
dumbe; were I never so short a time to  
live among deafe persons, and were there  
no glory, I should have no Eloquence. But  
it is time I returne to the taske I have un-  
dertaken, and that instead of so many ex-  
cellent words you have addressed unto  
me, I should answer you, that I am  
your most humble servant.

**LETTER VIII.**  
AT my returne from *Potten*, I found  
your packet attending me at my house;  
perceiued I read my Panegyricke; I dare not  
tell you, with what transport & exesse of  
joy I was surpris'd thereupon, fearing to  
make it appeare, I were more vaine then v-  
sually women are, and affect praises with  
the like intemperance as I doe perfumes.  
Without dissembling, those you sent mee,  
were



were so exquisite, as be it you deceiue me,  
or I you, there neuer issued fairer effects,  
either from iniustice, or error. I beseech  
you to continue your faith, not to perse-  
uere in your dissimulation. For my part, I  
am resolute to make you full payment of  
what I owe you, and to yeeld so publicke  
a testimony of the esteeme I hold of you,  
as my reputation hereafter shall be onely  
seruiceable to yours; oblige me so farre, as  
to accept this Letter, for assurance of what  
I will performe, and if you finde mee not  
so seruiceable as I ought to be, blame those  
troublesome persons who are alwayes at  
my throate, forcing me to tell you sooner  
then I resolved, that I am

**A** Your humble and faith-  
full servant,  
The 1. of May, 1585.

**B** I have  
told you with what respect of  
honour I have  
made it appere  
that I am  
like in  
without  
To

Without more particularly explaining my

~~and I had much rather be indebted to you~~

to ~~and I had much rather be indebted to you~~

~~to the favour of the Honourable~~

~~IX.~~

**T**here is not any acknowledgement an-

derable to my obligations unto you.

If I owe you any honour, I am further

indebted unto you then my life comes to.

Touchy, to be sensible of another mans suf-

fering sooner then himselfe, or to assume

another share in his interests, then hee

so the I must confesse, is as much as not to

be in fashion, or not to live in this Age.

It is likewise a long time since I have bin

acquainted, what the corruption enstro-

ing you, doth do at all infect you, and

how among the wicked, you have conser-

ved, in integrity, during the Reigne of

Lea, the swelth: Nay, happily we must

search further; and passe beyond the Au-

thenticke History: It is onely vnder the

Foots of the mine, where a man of your hu-

manhood, should, and that the combat

of Roger hath borne the victory of Lea.

Without

Without more particularly explaining my  
 self, you understand what I would say,  
 and I had much rather be indebted to your  
 support, than to the merit of my cause, or  
 to the favourable censure I have received  
 from the Publicke. Certainly, truth it self  
 cannot subsist, or finde defence without  
 assistance, yea even that concerning Reli-  
 gion; and which more particularly apper-  
 taineth to God than to other, seareth not  
 on our soules, but by the entrance of  
 words; and hath neede to be perswaded to  
 have it beleaved. You may hereby iudge  
 whether the good offices you afforded  
 me, were not usefull unto me, or whether  
 or no my iust cause happened successfull-  
 ly into your hands. But I must deferre the  
 thanks due unto you vpon this occasion,  
 till our meeting at Paris; to the end, to  
 animate them by my personall expression.  
 Be confident in the indurim; though pitty  
 it selfe would stay me in my Cell, yet you  
 are of power to cause mee to infringe my  
 heremetical vow besides, you chamefer  
 such a lustre vpon that great City, and  
 haue

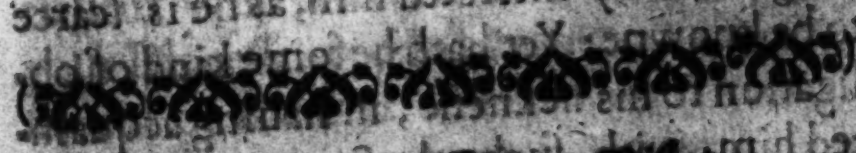


have punctuated with most many remarkable things, and inoulties thereof, in the  
 Letter you pleased to send me, as I should  
 shew my self insensible of receiving, and  
 not possessed with an honest curiosity, I had  
 I not a desire to returne thither, I therefore  
 onely attend some small portion of health  
 to strengthen me to part hence, and to goe  
 to enjoy with you our mutuall delights, I  
 mean the conversation of Monsieur de Nau-  
 gals, who is able to make mee finde the  
 Court in a Cottage, and Paris in the Plaines  
 of Bordelais. Adieu Monsieur, loue mee al-  
 wayes, since I am with all my soule,

The 12. of Decem.  
 -Br., 1625.

Your most humble and  
 affectionate seruant,

BALZAC



To Monsieur Coeffeteau, Bishop  
 of Marseilles.

LETTRE X.

IT is now fifteen dayes since I receiued any  
 newes from you, yet will I beleeue the  
 change

V v

change of ayre hath cured you; and if you  
 (as yet) walke with a staffe, it is rather I  
 hope for some markes of your authority, then  
 for any support of your infirmity: If this be  
 so, I console you to make good vse of this  
 happy season yet remaining, and not to lose  
 these faire dayes, halting away, and which  
 the next Clouds will carry from vs. I giue  
 you this aduice, as finding it good; and be-  
 cause there is not any thing doth more for-  
 riske feeble persons then the Sunne of this  
 Moneth, whose heate is as innocent as its  
 light. *Adamas* hath had his share of the  
 vnwholesome influence reigning in these  
 parts. The *Faquer* hath not borne him the  
 respect due to a person of his quality, ha-  
 uing so rudely intreated him, as he is scarce  
 to be knowne: Yet hath he some kind of ob-  
 ligation to his sickness, in hauing acquaint-  
 ed him with such pleasures as were not  
 made for those who are ouer fortunate, and  
 which formerly he knew not. At this pre-  
 sent he can neuer be weary in praising the  
 benefits of Liberty, nor in admiring the  
 beauty of Day, and the diuinities of  
 Nature:

Naron, so far as to hear him speak, if you  
 would suppose all things to be. Now I  
 vnto him, and that he is entred into another  
 world, but new borne againe to this. Be-  
 sides, they passe their time busily at it,  
 and of two hundred calling themselves Ro-  
 gins, I verily thinke there is not one who  
 speakes truth, if shce haue not recouered  
 her Maiden head. It may be their Intenti-  
 on is not ill, and that in suffering themselves  
 to be courted, they haue no other designe,  
 then to raise seruants to God. But since  
 godly intentions doe not alwayes produce  
 good effects, if you suffer things to run on  
 in the same course which they doe, I  
 greatly apprehend in your regard, that An-  
 tichrist will shortly take his beginning in  
 your Diocesse; and lest you by consequence  
 should be the first object of his persecuti-  
 on. I suppose you haue a greater interest  
 then any man to oppose this accident which  
 now threatneth vs, and that to diuert a  
 mischiefe which is to be followed by the  
 worlds ruine, you ought not to spare the  
 fulminations of Rome; nor make vse onely  
 of





it were likewise *small justice*, your absence  
 should make this City a Village, and that  
 Paris should vsurpe all the affections you  
 owe me. As I perfectly loue you, so doe I  
 expect to be reciprocally respected by you;  
 nor would you I should herein haue any  
 aduantage over you, though I yeelde vnto  
 you in all other things: Neither of vs there-  
 fore can enioy solide contentments so long  
 as we are separated; and I pretend you doe  
 me wrong, if you take satisfaction where I  
 am not. Take Poste therefore with speed,  
 to be here quickly, grow not old either  
 by the way, or at your Inne, for by this  
 meanes I shal get the aduantage of that time,  
 and you shall gaine me foure dayes out of  
 the losse of three Moneths. I haue seene  
 what you willed me concerning *AA*, But  
 I would you knew I haue no relentments  
 against forcelesse enemies, nor haue I any  
 minde to put my selfe into passion, when  
 these petty Doctors please. Should these fel-  
 lowes speake well of me, I would instantly  
 examine my conscience, to know whether  
 I were guilty of any fault; and as *Hippolitus*



suspected his own innocency, because hee  
 was esteemed spotlesse in his stepdames eye!  
 So should not I have any good opinion of  
 my owne sufficiency, were I gracious in  
 their sight, who can have no other then bad  
 affections. Howsoever, they cause me once  
 a day to thinke my selfe some greater matter  
 then I am, when I reflect vpon their num-  
 ber, and the miracle I worke, in inter-  
 cussing in one and the same cause supersti-  
 cious persons, Atheists, and euill Monkes  
*Adieu.*

*Thurs. April.*

Yours,

**BALZAC.**

*Printed by I. B. at the Signe of the Gunne, in the Strand.*

*An answer to a Letter sent to*

*Balzac from a learned Old La-*

*dy, Mademoiselle de*

*Gourmay.*

*1644.*

I Doe here at the first tell you, I haue no o-  
 ther opinion of you, then your selfe giues  
 me,



me, and I have at all times had a more  
strong and sound notion of the inward qua-  
lities by the speech, then by the *Physiognomy*.  
But if after the *Letter* you did me the honour  
to write unto me, it were necessary to seeke  
any forraigne proofes, the testimony of  
those two great personages, who have admi-  
red your vertue even in the budde, and  
left the portraite thereof vnder their owne  
hands, may well serue as an Antidote, to  
secure mee from the impressions and the  
painted shadowes of calumny. I who knowe  
that *Asia*, *Affricke*, and a great part of the  
world besides, beleene Fables as fundamen-  
tall points of Religion, doe not at all won-  
der (if in what concerneth your particu-  
lar) there be some who side not with the  
truth, which is sure to finde enemies in all  
places where there are men. This is an ef-  
fect of that errour, now growne old in po-  
pular opinion, that it is fit an honest woman  
be ignorant of many things, and that to  
maintaine her reputation, it is not requi-  
sit all the world commend her; but that she  
be unknowne to all men. Nay, I say further:

The

The vulgar doth ordinarily cast an iniurious eye, and with some tax of extravagancy, vpon great and Heroicall qualities; if they appeare in that sexe, to which they coniecture it ought not to appertaine. Now though to speake generally, and to reflect rightly vpon the order of earthly things, and the grounds of policy, I must confesse, I should leane to the first of these opinions: Yet will I be well aduised, how I thinke that Nature hath not so much liberty left her, as to passe (vpon occasion) the limits shee ordinarily alloweth her selfe; or sometimes to exceede her bounds without blame, to the end, to produce certaine things, farre surpassing the rest in perfection. It is no good Argument to auerrei, that because you are adorned with the vertues of our sexe, you therefore haue not reiected those of your owne; or that it is a shame for a woman to vnderstand the language, which heretofore the Vestals made vse of. I will therefore leaue these calumnious persons, who desire to beauen Lilles of their beauty, and Christall of  
its



its pleasantness, to returne to the Letter I  
 haue receiued from you; where without  
 flattery I will affirme, that this man who \* *Meaning*  
 hath bene discribed vnto you, for so vaine *himselfe.*  
 glorious a person, who despiseth times past,  
 who mocketh the moderne, and prejudiceth  
 the future, hath found out diuers  
 things in your workes well pleasing vnto  
 him: so as if my approbation be at this pre-  
 sent of any weight with you, you may for  
 your owne advantage, adde this Encomion to  
 that of *Lipsius* and *Montaigne*, and boldly  
 affirme you haue this advantage ouer Kings  
 and Emperours, that the tastes of two dif-  
 ferent ages haue agreed in your fauour.  
 Since you were first commended, the face of  
*Christendome* hath changed ten times. Neyo-  
 ther our manners, our Court, are cog-  
 nizable to what you haue seene them. Men  
 haue made new lawes, yea, and the vertues  
 of our fore-fathers age, are esteemed the vi-  
 ces of ours: yet shall it appeare, how amidst  
 so many changes and strange revolutions,  
 you haue brought euen to our times one and  
 the same reputation; and that your beauty (I  
 speake



Speake of what nameth the *Capricio* Fri-  
 ers (and old Philosophers) hath not left  
 you; with your buttern I shall in mine  
 owne regard beo very glad by the world  
 should take notice how much I honour  
 Vertue; by what name soever it passeth;  
 and under what shape soever it is shrow-  
 ded: and I esteeme my party stronger by  
 the halfe; then it hath beene; since you  
 haue vouchsafed to enter therein. But  
 if without offending against Grammati-  
 call rules; and those of *Decorum*; I durst  
 take you for my second; I assure my selfe  
 if we were to denounce war against these  
 petty Authors; who are ingendered by  
 error; and discolored out of the corrupti-  
 on of this age; you should not haue o-  
 ver many in taking halfe a dozen of them  
 to task for your part. At the least; you  
 would put those Pedants to silence; who  
 bragge they haue taught me to speake. Yet  
 I will tell you; before I proceede any fur-  
 ther; that to the end they may know as  
 much as you please; that my Mother is  
 not resolved to giue this for granted; and  
 how

how if there be any glory to be gotten in  
 so poore an exploit, she is determined to  
 dispute the matter against all these booke-  
 makers. I have ever beene hitherto of o-  
 pinion, that in what concerneth the  
 choice of words, I ought to suffer my selfe  
 to be governed by the common acceptati-  
 on thereof, without adhering to any one  
 mans single example, and that instead of  
 acknowledging the authority of any parti-  
 cular, I am to follow the publique con-  
 sent. But howsoever, it is not the praise  
 of a great Orator to speake our Language  
 well, but rather the marke of a true *French-  
 man*. Nor doe I pretend applause from a-  
 ny, for not being borne in *Holland*, or *Ger-  
 many*. It is true, I attribute much to E-  
 locution, and know that high things  
 stand in neede of the helpe of words, and  
 that after those have bin rightly concei-  
 ued, they are as happily to bee expressed.  
 It onely angers me, that out of the poo-  
 rest part of *Rhetoricke* receiued among the  
 ancients, they will needes extract all  
 ours. And that to please meane spirits, it is



ni fitting (as they thinke) our workes  
 should resemble those sacrifices, whereout  
 they take the heart, and where, of all the  
 head, nothing is left save only the tongue.  
 I would make answer to the other aduer-  
 tisements you did me the honour to giue  
 me, if they had not relation to a matter I re-  
 serve my selfe fully to treat of in L. be-  
 ing a worke I am in hand with; and which  
 I hope shortly to present vnto you at Paris.  
 There it shall be, where I will make it ap-  
 peare vnto you, that reason cannot haue  
 an easier taske, then to perswade a spirit  
 of the like making mine is; and that I e-  
 qually loue the truth, whether I receiue it  
 from any other, or that I finde it my selfe.

The 3. of ~~April~~ <sup>1624</sup> ~~Paris~~ <sup>Paris</sup> ~~1624 <sup>1624</sup> BALZAC~~

To Monsieur Bernier, President in the Par-  
 liament of Paris.

LETTER XIII.  
 The meane compliment I am to offer  
 you, is the first effect of the fuming  
 Drinke



Drinckes I receiued from you. I haue no  
meanes to finde out my right senses: to  
entertaine you: they are lost in your ex-  
cellent liquors. and I had neede be more  
valiant then I am, to defend my selfe a-  
gainst *Spaine* and *Normandy*, with their vni-  
ted forces: I verily thinke, that what  
should haue beene drunke at *Banquets* be-  
twixt this and *Easter*, is overflowne in my  
Chamber: If my Friends come not to my  
aide, I am in danger to suffer shipwracke,  
or not to become sober againe till next  
yeare: yet will you needes haue mee euen  
in this plight wherein I am, to act a sober  
mans part: and my soule to execute those  
functions you haue suspended. It is im-  
possible, not being my selfe, I should  
speake my ordinary Language. I cannot  
giue you two words of thanks without  
taking one for another; and my head is so  
full of your *Spanish Wine*, and *Normandy*  
*Cider*, that my wits giue place, I will  
therefore content my selfe, to assure you  
with this small portion of sence yet left  
mee, that supposing your Friendship

produced nothing, and were as barren, as  
 it is fruitfull, I would sue for it out of  
 a more noble consideration, then that of  
 particular interest, and would tell me vn-  
 to you, that it is your selfe I loue, and not  
 your fortunes: Beleeue, I beseech you, the  
 truest of all men: you gained my heart  
 the first time I had the honour to see you;  
 I then gaue my selfe wholly as yours, and  
 said within my selfe, what I haue often  
 since reiterated, that you being rich e-  
 nough to purchase a Souerainty beyond  
 the Alps, if that should euer happen, I  
 esteemed you a sufficient worthy person,  
 to deserve to haue me liue vnder your Re-  
 gency, and that I was

At Paris the 5. of  
 March, 1627.

Your most humble servant  
 and subject,

BALZAC.

*[Decorative flourish]*

To M<sup>rs</sup> de Voltaire.

LETTER XLIII.

Though the halfe of France diuide vs,  
 yet are you as present to my spirit, as  
 the



the objects of my love and you have put  
 in all my thoughts and dreams. I Rivers,  
 Plaines, and Townes may well oppose them  
 selves to my content as they cannot hinder  
 my memory from taking entertainment  
 with you, or from the frequent taste of  
 those excellent Discourses where with you  
 have graced me, till I be so happy as againe  
 to hear you. Though you should grow  
 proud, yet must I confesse, I conceive not  
 any thing either great or sublime, save idly  
 those sweetes you have scattered in my soules;  
 and that your company, which at first, was  
 right pleasing, is now become absolutely  
 necessary for me. You may therefore well  
 thinke it is not willingly I leave you, thus  
 long in your Majesties hands, nor should I  
 suffer her to enjoy my goods, without gi-  
 ving me a good one. Every moment she obli-  
 gets you to allow her, and many mispa-  
 ritions she makes upon me; all you should  
 doe is to be content, you cannot be fault-  
 finders, have your consolation in mine ab-  
 sence, and to which she refers by my letters.  
 But there is no reason I should make so  
 long a stay.

faire



live a while, in that both of you are happy;  
 er that I frame mine afflictions vpon your  
 mutual contentment; & provided I at my com-  
 ming) id find faulte monthes absence not to  
 haue blotting me out of your remembrance,  
 and that I once hath there reserved some  
 place for friendship, I shall still haue for mine  
 aduantage the time passing to attend the  
 hours assigned; and you will come to com-  
 fort me sometimes) concerning the miseries  
 of this Age, and the iniustice of men. In  
 the interim, in the place where now I am,  
 as I haue but slender ioyes, so haue I not any  
 great discontent. I am in equall distance re-  
 moored from dis-faour and good fortune,  
 and that vpon constant Goddesses, who is euer  
 imployed in depopulating States and subuer-  
 ting States, haue no leisure to ouerke mis-  
 chiefe in many places. I see shepherdes  
 who can only say, yea and say, and who are  
 too grosse witted to be deceived by vnder-  
 standing persons, yet is printing as little  
 known among them as Eloquence; and be-  
 cause I am their Maister, they would suffer  
 me to the utmost; if I be pleased, how smal  
 a distance



affection you becometh, appeares in her a part  
 from such a virtue. For to make it all other  
 things are reprochable, in this laudable,  
 and as certain Rivers are never so usefull as  
 when they overflow: so hath Friendship  
 nothing more excellent in it then excellency  
 and doth rather offend in her moderation,  
 then in her violence. Continue therefore in  
 observing it & her rule, our measure, and the  
 frequent you afford me, and so this end I  
 may be lawfully tinged full, being infinitely  
 obliged, leave me not so much as words  
 when I shall to thank you. Truly your last  
 Letter I have taken from me all the times I  
 could, and I have made use of it, and in  
 stead of the good offices I incessantly receive  
 from you, it seemes you will onely have  
 new importunities in payment. Since it is  
 thus, I have not any more to say, but that I  
 will be of your confidence, and make use  
 of your affection, and in flight ones I abuse  
 it, and I have not it as requisite, yet I can  
 not but say I have been composed of all my  
 heart, and I will be true to you. For to  
 undertake to cure all my diseases, I suppose  
 you will not be much better for me, than  
 affection



you would not, in the side of Manhood to  
 Lovers. It shall therefore suffice, you will  
 be pleased to let him do this passage read  
 how it speaks my life at his hands, and if  
 the only obeying him, will please me,  
 I will place his precepts immediately after  
 Gods Commandments. There is no ve-  
 crite distastefull, if his Eloquence afford  
 the preparation, nor paine swallowed by  
 his words, before he be compelled by his Art  
 Remotest causes are visible to him, as the  
 most ordinary effects, and if Nature should  
 discover herself naked unto him, he could  
 not thereby receive any further communi-  
 cation of her secrets, then he hath acquired  
 by former experience. Let him therefore  
 bestow better nights on mee, then those I  
 have had thirteene yeares, wherein I have  
 had no sleepe, intreat him to make peace  
 betwene my Linner and Stomack, and to  
 compose this civill Warre, which disturbs  
 the whole inside of my body, if he desire I  
 should no longer live, but for his glory, and  
 to perswade the world, he is nothing indeb-  
 ted to those Arabian Princes, who practised

Of those that to this godly themselves who in-  
 timate. Truly sincere Humanists, whom  
 discards of his profession have sometimes  
 scorned, stand of slight consideration with  
 him; and he be not contemned with a small  
 acknowledgement, I am ready to call him  
 my professor, and sacred Altar, and offer  
 sacrifice unto him. Yet, to compass this, I  
 will quit the better part of what I implore;  
 I desire not that should be carried, let's say  
 foras, how his life was from anything, and  
 that he, our first distress and plagues do  
 endure some time, contrary to what I would  
 like him to know, (if you please) what his  
 good Counselor, not certain of all Com-  
 monwealths, that man who is no more a  
 stranger in these Christian times, and  
 whose knowledge hath the same benefit, as  
 by all the Politick Emperors and the an-  
 cient Roman Monarchs. I have at the least  
 three hundred questions to ask him, and  
 a whole Volume of doubts to propose un-  
 to him; I expect, at our first meeting, to  
 resolve with him upon the affairs of former  
 times, and concerning the different opinions,

op of Bonnius and Genbrard on the one  
 side, and of Escaler and Casanbon on the o-  
 ther. I am in the meane time resolved to  
 passe ten or twelve daies with Monsieur de  
 Meze, and the end to see him in that time  
 worke miracles, and write things which  
 God must necessarily reveale unto him.  
 Truly Conquerours have no greater ad-  
 vantage over Masters of France, than he  
 hath over Doctors; and he is at this day  
 one of the great Workmanship of Na-  
 ture. If all wits were like his, there  
 would be a great deale of time lost at  
 schools in Universities would become the  
 most unprofitable parts of the Common-  
 wealth, and I am as well as Milan  
 Perichment, with what foraine Merchants  
 does, would be rather marke of our na-  
 ture, then any effects of our necessity.  
 The 10. of October  
 1625.

To Monsieur de Racan.  
 LXXV.  
**V**ere my health better then it is,  
 yet the roughnesse of the season  
 wee are entring into, and which



I hoped to prevent, I make neede our apprehensive, to staine out of my Chamber, with hazard my selfe in a long voyage: A Sunlesse day, or one night in a bad Host-house, were sufficient to finish the worke of my Death; and in the state wherein I am, I should much sooner arrive in the next world, than at *Unguis*. I must therefore intreate you to hold me excused, if I keepe not promise with you; or if I take some longer time to make provision of strength, to prepare my selfe for so hardly to enterprize. At our returne from Court, we are to come to your delicate House, and to see the places where the Muses have appeared unto you, and dictated the Verses we have so much admired. Those who with you honoured me, doe over much engage me, to loose my judgement at liberty; I will onely content my selfe, to protest that you were never so very a Poet, as when you spake of me; and that you have Art enough to invent new Fables, as incredible as ancient fictions: it seems Divinity cost you nothing; and be.

because your Predecessors have furnished  
Heaven with all sorts of people, and  
since Astrologers have there placed Men-  
bers, you suppose it may be likewise  
lawfull for you, at least, to get entrance  
there for some of your friends. You may  
doe Sir, what you please, nor have I any  
cause to blame the height of your affection;  
but I hold it lower not sufficiently, who  
touch not excellently to it. It will surely bee  
the good Wits of our Age who will not  
part with you so and will take but impec-  
cunio, I to see my Name in your Mon-  
ies with as great Splendor and Promp-  
tue as of Dartmouth and Walsingham. But as you im-  
ploy not other mens passions rather in mat-  
ter of hate or love? so I suppose you make  
lesse use of their Eyes in iudging the truth of  
things. In this case, I am sufficiently con-  
fident of my knowledge, to assure my selfe  
I shall at all times perswade you, that I am  
more Estimable then mine Enemies: and  
that they have no other advantage over me,  
who am sicke, but only health, if they en-  
joy it. Besides, you need not make any  
pology





low, I was at nineteene: I here send you my  
 list of the first faults  
 I committed: it were much better to con-  
 demne their memory, then to fall into them  
 afresh, by renewing them in this place.  
 But you will be absolutely obeyed, and  
 I have no resistance against your force:  
 See here then the remainder of many  
 things now lost, and what I have saved  
 from ship-wrecke, being neither valua-  
 ble as the Diamonds, or lumps of Am-  
 bergreece, the Sea hath lately cast vpon  
 vpon the Coast of *Bayona*.

I advise you for your honours sake, not  
 to refresh the memory of what is past, nor  
 to seeke for examples of your fidelity in  
 our Ciuill warres, since you haue not  
 therein conserued it. You may hereupon  
 say what you please, and try (if you can)  
 to make things seeme to vs contrary to  
 what they are: yet am I well assured, you  
 were engaged in a faction, wherein you  
 haue not beene vsfull to the King, nor  
 nor where you could serue him as an ho-  
 nest man ought, so as if you desire I should  
 disab

to desire you in a fauour, forget things past;  
 or if you will balledge that the tranquillity  
 we now enjoy, and the good order vsed  
 in managing Publique affaires, were the  
 effects of your prudent conduct; besides,  
 that this glory is not absolutely due vnto  
 you, and there remaining others who  
 suppose they haue as large a share therein  
 as yourselfe. You must not take it ill, if  
 I freely tell you, there is not any thing  
 therein worthy of admiration. You entred  
 vpon the State-gouernment in a peaceable  
 time, you therein found all things so wel  
 disposed; as they seemed of themselves to  
 worke the wished effects; and the most of  
 the French so inclined to subiection, as  
 it was no hard matter to bring them to  
 due obedience. And herein you are need-  
 (fully to confesse) you owe much to CCC,  
 and that he passed the last yeares of his life  
 for you in afflictions, as he since then, dy-  
 ed for the generall good of this King-  
 dome. If there hath beene any obstacle to  
 reueneue, which at this present may be  
 imputed some to you, die high before his  
 death.

death hid his hands thereof, with as much  
good fortune as resolution. If it may be  
offered a benefit, to vnderstand the na-  
ture of the people, thereby to deale with  
them according to their humours, he hath  
made it appeare vnto you, there was not  
any thing aboue his patience; since with-  
out resentment, he was able to suffer the  
losse of his liberty, and if so it were, that  
he was forced to make vse of some violent  
act, which neuerthelesse was necessary,  
neither hatred, nor enuy, haue euer beene  
of power to hinder his undertakings. In  
a word, he hath tamed the most stubborne  
spirits, he hath left the parties who most  
perplexed this poore Kingdome, either  
absolutely ruined, or so weakened, as they  
are vtterly vnable to rise againe. He hath  
accustomed all men to patience, and hath  
performed so strange things, as wee now  
finde not any thing extraordinary; and  
(what I most esteeme) hee hath made the  
world see, how great things the Kings au-  
thority was able to doe, though some-  
times he did this for the establishing his  
owne.



owne. It therefore doe not at all move  
wonder, if having found affaires dispo-  
sed to receive such impressions, as you  
pleased to put upon them, you have hi-  
therto caused them to fall out indifferently  
well, or if you have not as yet com-  
mitted any considerable errors in the  
managing of State-affaires, as not ha-  
ving any matter of difficulty to overcome,  
you have onely herein suffered your selfe  
to be guided by custom and ordinary  
precedents. But what is all this? that your  
ideavours should deserve to be preferred  
before all those services the D. and P. with  
their Predecessors have performed. Had  
you any imagination, when you spake in  
so high termes, you could cause us to be-  
lieve so great improbabilities, or bad  
you suppose an Opinion of all mens  
iudgements, as to suppose ever more va-  
lued your feares and continual distrusts,  
then so many generous actions performed  
by them in the eye of all Christendome,  
for the glory and reputation of this  
Crowned Ile will not touch upon the  
owne  
455  
merits

merits of the living, lest you should im-  
pute that to a desire of complacency, or  
some particular obligation, which the  
only interest of truth exacteth of me. I  
only require justice for the dead, whom  
you have dated so wrong in the Kings  
protection, against all rules of Piety, obli-  
ging you to respect their memory. Doubt  
not, but that they are yet sensible of things  
in this world, and that amidst the glory  
and contentments they possess, their care  
to live in the good opinion of men, doth yet  
remain. You may therefore well ima-  
gine, they have just cause to think, those  
lives they have lost in their Princes ser-  
vice, and for the defence of their Country,  
had beene all employed, and might justly  
complain of our ingratitude, should we  
suffer before our eyes the irreputations to  
be questioned, without testifying any  
distaste. Oh how had they triumphed, or  
worshipp'd the most beautifull parts of the earth,  
and carryed their victorious Armes where  
the name of France was not yet arrived.  
To small purpose had they concluded the



power of strangers, wherein the limits have  
 prescribed unto them. In vaine likewise  
 when in our memory had they conferred  
 and reason, when those of you who  
 did sincerely labour the raising of both;  
 should you now be suffered to enter into  
 comparison with them. As if as though the  
 possession of that glory wherein they al-  
 ways remained, were vainly controu-  
 verted in their case. But the mischief herein  
 is, that we have only right on our side, and  
 that all things are so ordered for vs, as it will  
 be very hard to cause reason to be so much as  
 regarded, because it fauours vs; so as I get  
 nothing by disputing with a man who is a  
 house Law, and in whole behalfe, the King  
 hath received so advantageous impressions,  
 as he may secretly exercise his passions, vn-  
 der pretence of his authority, and confound  
 his particular enemies together with the in-  
 terests of the Common wealth. I should be ve-  
 ry loath to say you are grown to such extre-  
 mities, or that out of vanity and presumpti-  
 on, two imperfections purely humane, you  
 should so suddenly step into cruelty and ty-  
 ranny,



some two Diabolical spirits in November  
 last, it having great power in the Kings  
 breast, (as indeed you may do much, yett  
 his for a generall diffidence therein of all  
 things, and incallour to bring his best  
 servants into suspicion with him, thereby to  
 make them unusefull: if you intend by ima-  
 ginary reasons to divert his inclination  
 from that goodnesse, whereas at all times  
 it hath had an extraordinary propension; or  
 if you hinder him from the free use of his  
 naturall debonairty toward her, who brought  
 him into this World: Do you not thinke  
 men will beginne to say, it is not vanity a-  
 lone hath spoiled you, and that it will not  
 be generally wished, that the Maxims you  
 make use of were somewhat more Christian,  
 and lesse contrary to Gods Commandments. I  
 know we have a Prince of such perfection as  
 Heaven it selfe cannot without miracle make  
 farther addition, then Experience. So time-  
 ly a wise man, hath scarce ever bin all his  
 inclinations do wholly ayme at good, and  
 Vertue is to him so naturall, as I verily be-  
 lieue he would be much troubled to do ill.  
 But

But you are not ignorant that one cannot  
 give poyson to any man so easily, as to  
 him whom taking in, supposeth he recei-  
 veth wholesome Philickes, and that will  
 counsell have a cause to great power over  
 our spirits, as when we embrace them  
 without distrust. Surely the veriest  
 of evils is that, whereof we have neither  
 knowledge nor apprehension; nor is there  
 any fault more dangerous, then when we  
 make use of reason it selfe in our errours. I  
 have no purpose to offend any with my  
 discourse, and doe intreate you to beleve,  
 I thinke it very well you make use of all  
 the means, you suppose, may conduce to  
 the causing the Kings authority to become  
 more awfull to all men, and publicke  
 peace further confirmed. These are two  
 so delicate matters, as they cannot be tou-  
 ched without danger, nor conserved with  
 over-much care. Yet must you pardon  
 me, if I say you are to bee very circum-  
 spect, lest in thinking to strengthen this  
 authority, you abate it not to the prei-  
 dice of your owne Conscience; and you  
 are

are withall, to consider, that *Peace* cannot be  
of any long continuance, if it be not plea-  
sing to God, who hath neuer suffered with-  
out resentment, that the Lawes of Nature  
should be violated. These Lawes the Ro-  
mans themselves allow of, have not bene  
established either by force, or necessity, and  
therefore. The first thing we can doe, is to  
follow them, and the obedience we yeelde  
them, can neither be milder, nor more str-  
ict. They are not engraue vpon Marble,  
but are borne with vs; they are not peculiar  
to one people or Countrey, but are com-  
mon to all men: They haue not ordayned a-  
ny punishment for those who will not ob-  
serue them, so was it not probable, that a-  
ny could be found so much their owne ene-  
mies, as to be inclined to such extremi-  
ties. To conclude, they were not made  
for the meane and vulgar people onely, but  
for all the world: and those are the more  
strictly thereto obliged, who are most so  
their extraction. If this be true (as you can  
not but know) should not Heaven be in-  
jured: things both *Diutius* and *Moralis*, should  
they



they not be openly dispised; would not Nature her selfe cry vengeance against you, should you by your crafts and disguisements animate a young Prince against that person, who of all the world, ought to be most deare vnto him, and deface out of his Royall soule by your seruile feares (ill founded) his first and most innocent affections? I will not beleeue for mine owne content, and the honour of our age, that this mischief can happen; but I am much perplexed to know who it is, that causeth all honest men to sigh, who hindreth vs the perfect feeling of his misery, and which compassionatech euen strangers, who are least interessed in our affaires. Will you haue so savage a soule, as to dread the fairest thing the world affordeth? or can you be so pusillanimous, as to haue any timorous reflection vpon an afflicted person? Can you imagine goodnesse itselfe should doe hurt, or that the Court cannot without danger behold what it hath heretofore seene with so great contentment? For my part, if this be true, I finde no difference betweene a lost  
state,

state, and one concerning it selfe in the  
last, and it must needs be, those miseries  
you apprehend, are very violent, if they ex-  
ceede your remedies. Alas, if we haue for-  
gotten we are Christians, shall wee not at  
least remember we are men: if we be almost  
insensible, even to brutality, shall wee  
not yet afford something to apparition? Be  
satisfied in being in estimation and fauour  
with the King: Gouverne alone, (if you can)  
all his affaires; administer *Iustice* without a  
ny assistant; take all his authority into your  
owne hands; yet suffer his Mother to see  
him, give way that hee refuse her not a fa-  
uour, which he cannot hinder, even his very  
enemies, sometimes from enioying. Affoord,  
since it is in your power, this fauour to all  
France; appease in time those publicke  
complaints ready to rise against you, and  
slackning some part of your rigorous coun-  
sels, addethis onely point, deficient in the  
felicity of this Kings reigne. If you can proi-  
cure so pious a thing, and so pleasing to  
God and Man; this great reputation of Ho-  
nesty you haue shrewdly hazarded, will

reasons with strong glories, and laister then e-  
 ver in had, shall not believe our owne  
 eyes, if they shew vs any thing opposite  
 thereto: Wee will suppose it is some o-  
 ther who had a desire to ouership the D<sup>e</sup> and  
 Elia, how there is not any apparance, that  
 a man in whom age ought to finish, what  
 the study of *Wisdom* had happily left im-  
 perfect, should still be subject to enter in-  
 tentions. But if on the other side, you goe  
 on in abusing our good Kings facility, and  
 unprofitably perplex his spirits with  
 perpetual distrusts, if you disguise all  
 things unto him, on purpose to cause him  
 to peruse nothing, but what you please,  
 namely the notions of folly being hidden vnder  
 the appearance of his contrary, perswade not  
 your selfe, that God will long suffer Truth to  
 be buried in this. Do not thinke, but things  
 will be done contrary to the same termes  
 wherein he hath placed them; or that the  
 King having discovered the bad de-  
 signs of his Counsailes, will not easily be  
 infected more against the whole  
 world, by the famous example of his Justice,  
 on which  
 & c. & c. A  
 and



and so satisfie his peoples complaint, by a  
bandaging them to Publicke vengeance.  
Then will you ever last reflect vpon this  
worlds vanity: you will then consider, that  
which men esteemed happy, you are  
moued to and place from whence there is no  
any, who haue not fallen, and how Fortune  
enuiours of your felicity, draw you from that  
sweet and peacable life, wherin you were  
enured, fearing lest thereby you might com-  
mise your Fortune, or therein auoid your  
ruine. For you will see some, who to  
these ill examples therefore are not to be

*To Monarchs Manner be.*  
L. XVIII.

After I haue told you how deare the testi-  
monies I receiued from your remem-  
brance are vnto me: I can doe no lesse then  
thanke you for the good Justice you affor-  
ded me. If the like Integrity were to be  
found among those, who haue the life and  
fortunes of men in their hands, I should  
take pleasure in pleading, and by the same

rash, lawless, and offenders, it might  
 happen be rewarded. It may be flattered  
 my selfe, but I suppose my interest is the  
 same with all honest men, and that they  
 can no longer hide in security, since I am  
 fallen upon for the vertues I value in them.  
 Surely if the World suffer ill tongues to  
 teach upon my labours, it is very pro-  
 bable, they will not spare other mens; and  
 that hereafter there will not be any thing  
 so excellent, which shall not be hated, nor  
 so holy, some *Lysander* will not violate.  
 These ill examples therefore are not to be  
 suffered, nor is it to be tolerated, that  
 one particular person forsake publicke be-  
 leefe, to relye vpon his owne peculiar  
 sence: and should this disorder continue,  
 Artificers and Farmers would (at length)  
 prove reformers of State. I pretend not  
 hereby to lessen the fauour I receiued from  
 you: But on the contrary, I am so easie to  
 oblige, as I suppose my friends give me  
 all whatsoeuer they take not from me; you  
 will yet enough thus much, that suppor-  
 ting my side, you doe in some sort fight  
 in



in your owne defence: For if to day they  
 say, my Stile is not good, to morrow they  
 will maintaine your Rymes to be naught.  
 But it is now time, after I haue thanked  
 you, that I entangle with you, and com-  
 plaine for hauing beene injured in the per-  
 son of *Monsieur de Roches*, whom you take  
 for a diseasely, wherof I haue bene dead  
 this ten yeares. I doubt not but that part  
 of vs whereby we are men, as well as by  
 Reason, hath heretofore acquitted you  
 without; and that our History ought to  
 yeld a glorious testimony of your fore-  
 passed Merites in that kinde. But since you  
 can no longer be happily therein, but by  
 memory, and that your Courage will now  
 stand in neede of your Souldiers assistance;  
 me thinkes, it is vnseemely for you to  
 scoffe at our weakenesse; for howe can it  
 accuse vs, for not hauing continued  
 young so long as your selfe; you can one-  
 ly taxe vs for growing at the Haven sooner  
 then you haue done. There is none but  
 M. F. who may boldly laugh at the debi-  
 lity of others, and make jests at our  
 charge;



charge, but then I am reason for to do, since  
 his merits herein are generally acknow-  
 ledged, and being little less valiant in  
 those fates, then that ancient Heroes,  
 who subdued Monsters, and in one Night  
 was fifty times slain in law to one of his  
 hosts, infinitely esteem the eminent  
 qualities which with him is adorned, and  
 find nothing in him which is not perfectly  
 pleasing. But when I consider, that he is  
 capable to make us to be despised by a  
 whole sex, and to make us ridiculous  
 to the most beautifull part of the World,  
 I have great contestation within my selfe,  
 to forbear to wish him ill, and what part  
 second I take, touching the glory all men  
 allow him. Yet doth it not a little anger  
 me, that my Eloquence is not so mascu-  
 line as his, nor so much as his, nor so  
 continued. ~~The rest of the letter is  
 written in French, and is not here  
 translated.~~  
 To Monsieur de Naves.  
 I have not for the Letter you wrote me, I  
 should have had more neede of all my  
 charge.

Phy-

Philosophy to comfort my selfe for the  
losse I haue receiued. But since you haue  
sent mee the counterfeite of that diuine  
company I lefrat *Paris*, hauing thereby  
something representing my forepassed  
good fortune; take it not ill; I begin to  
haue lesse apprehension then formerly I  
had, of the discomfort I suffer in being re-  
meoued from you; or if I say, you haue  
caused your absence to become thereby the  
lesse irksome vnto mee, which other-  
wise would haue prooued insupportable.  
*Lucidor* doth ouer-much oblige me in re-  
tayning me in his memory; and in desi-  
ring my company in his enchanted *Pallace*.  
I beseech you to tell him, I shall neuer for-  
get the happy day wee there spent, and  
that I cannot belecue, there is a more ex-  
cellent Structure euen in the *Roman King-*  
*dome*, though builded by the very hands  
of *Tasso*, or *Ariosto*: in sadnesse my thoughts  
stayed there, when I parted thence; I still  
walke in his *Allies*; I wander in his  
Woods, and slumber vpon the bankes of  
the *Fairies Fountaine*, whereof I need only  
Bbb drink



drinke a drop to turne Poet. That infinity of different beauties discovering themselves to our eyes, at the opening of the gates, caused mee instantly to hate Rome, Paris, and all Citties; and I rearm'd the Duke of Venice miserable, in that hee is condemned never to remoue from the place where he is, and consequently never to see what I there beheld. The Foote-post, who is to carry this Letter, doth much presse my dispatch, telling me, hee shall hazard, to remaine still in this place, if I make it an longer. This is equally my misery, and your good fortune; for as I am constrained to deprive my selfe of the contentment to entertaine time with you, so will this free you from dinners, impertinent speeches, wherewith happily I should otherwise have importuned you.

The 4. of August, 1625.

*To the same*

LETTER XX.

I can no longer live without receiving newes from you, and vnderstanding from  
your



your selfe, the good successe of your voyage. My Brother writ vnto me, they haue done you some kinde of iustice, wherewith you were reasonable well pleased; but if this content be not absolute, I am resolued not to reioyce, and I doe already condemne the State, and all those who gouerne it. It is a shame to see the bounties of Princes in the hands of such persons who can neither be vsfull nor pleasing vnto them, and that honest men must still satisfie themselves with the onely testimony of a good conscience, and in the content they receiue in well-doing: For my part, I will not complaine of Fortune, provided, you haue occasion to commend her. Now if the Ministers of State vnderstood my secret, and that for satisfying of two, it were onely necessary to oblige one; by acquitting themselves of what they owe you, they might easily spare what they haue promised me. Wee haue newly receiued tidings of the Defeat giuen to the Enemies nauall Army; but hauing lost one of my neare friends in that

Conflict, I cannot forbear to bee a bad  
~~French man~~ till to morrow, and to grieve  
for the Victory, whereat all others reioyce:  
Besides, I being of a profession onely exer-  
cised in private, and repose, I assure you  
the report of Cannons begins to trou-  
ble me; for of all Warres, those of *Germany*  
please me best, in that I am thirty dayes  
journeyes off: Our Doctors say no lesse  
then I doe: the most zealous among them,  
longingly expect a more quiet season, fea-  
ring the ruine of the aduerse part, for the  
interest of their Arguments and Scholler-  
ship: and in very truth, I cannot con-  
ceive what they should doe with their  
controuersies, were there no longer any  
against whom they could contend. I write  
you this from the banke of the most beau-  
tiful river of the world; but being so  
farre from you, I taste all pleasures imper-  
fectly; and were my Kinsman reuiued, not  
seeing you, there would still remaine a  
kinde of affliction vpon me, which no-  
thing but your presence is able to ease.  
Without playing the Poet, I can assure  
you,

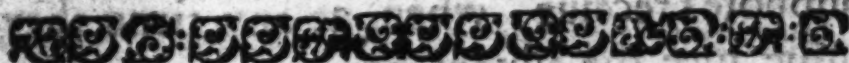


you, I haue taught your name to all the  
Rocks in my wilde nesse: and it is written  
vpon the Bankes of all our trees: but you  
are no way obliged vnto me, in that I haue  
you extraordinarily. It is an action inde-  
pendant on my will or free election, it being  
at this present as necessary for me, as all o-  
ther things are, without which I cannot sub-  
sist: And it is requisite I suffer my selfe to  
be transported by the force of my inclinati-  
on, which another would call his *Destiny*.  
Be therefore when you please, mine enemy;  
you are assured I shall neuer be but

The 21. of Septem-  
ber, 1615.

Your most humble and most  
faithfull seruant,

BALZAC.



To the same.

LETTER XXI.

A lame Foote-man would haue made  
a morchaste then the Messenger did, who  
deliuered me your two Letters, fiftene  
dayes after the latter of them was written:  
Yet notwithstanding was he very welcome,

Bbb 3

and



and had it beene *Lysander* himſelfe, bringing newes from you, hee had beene inuolable to all my Lackies; and I had receiued him as my Friend. Truly, there is not any discontent which is not loſt, in the ioy I receiue to be beloued by you, and if the ſmall diſpleaſure they haue done mee, were of power to offend me, I ſhould in your fauours finde the remedy others ſeeke for in reuenge. I haue as vnmouedly read the *Satyrs* made againſt mee, as I write this *Letter*; and haue onely accuſed my bad fortune, which hath at all times choſen the moſt infamous of all men for mine enemies: you cannot imagine how much I am aſhamed of this vnlucky accident, and of the wrong I ſuppoſe I receiue, when at any time they giue mee the aduantage in a compariſon wherein *Lysander* cannot enter without hauing the better of it. Yet Sir, I am reſolued to haue patience, provided, the Warre you raile againſt me, be onely feigned, and that you ſpeake not ſeriously; for ſurely I would burne all my papers, were they culpable of one ſingle word diſpleaſing vnto you; and

my thoughts should be farre different from my intention, had I done any thing disgustfull vnto you; howsoeuer, I craue pardon for the fault whereof you accuse me, though I suppose I haue not done you any so ill offices to faire Ladies, as it seemes you would perswade me: On the contrary, if my testimony be seconded by their asents, there will not be hereafter any among them, who will not looke vpon you, as at one of their chiefest felicities; and who will not sell all her Pearles, to purchase one of your Nights. Quenes will come from the remotest parts of the World, to taste the pleasure of your conuersation; and you shall be the third, after *Salomon* and *Alexander*, who shall cause them to come at the report of your Vertue. As for deuoute persons, I doe not thinke they will ranke *Health* and *Strength* in the number of *Vices*; for by that reason they should hold all those for *Saints*, whom the Courts of *Parliament* haue declared as impotent, and so fill *Heauen* with sicke folkes. To say truth, I cannot deny, but I haue given the *Alarm* to Married men,  
and



and I muſt ſay, your viſits will be ſuſpicious  
to thoſe who know you not. But when  
they ſhall vnderſtand what I intend to pub-  
liſh in all places, that you had rather dye,  
then violate with ſo much as one ſingle  
thought, the lawes of true *Friendſhip*, and  
that your fidelity is irreprovable: Inſteade  
of auoyding you, as an obiect of ſcan-  
dall, they will propound you to their  
Wiues as an example of *Cominency*. I could  
alledge diuers other things for my *juſtifica-  
tion*, but if you thinke I haue been faulty,  
I will not preſume to imagine I am inno-  
cent; and rather then contradict you, I will  
ſigne the decree of my *Death* with mine  
owne hand.

The 10. of *October*, 1625.

~~TO THE SAME.~~

To the ſame.

LETTER XXII.

There is no other meanes to exceed the  
hight of what you haue written, nor to  
anſwer the ciuilities of your *Letter*, but  
only by rendring you all your owne words,

I know



I know not your meaning; but to take the  
most unprofitable of your Friends, for  
your benefactor; and to thanke me for the  
ill I doe you, is no lesse then strangely to  
abuse the propriety of words; especially  
for a man so perfectly acquainted with our  
language, as your selfe; or questionlesse it  
must needs be, you suffer my persecuti-  
ons with the like patience, as good men  
receiue those afflictions God layes vpon  
them. For as losses and diseases are pre-  
sents and fauours in tearmes of Deuotion;  
so doe you bestow pompous names vpon  
poore matters, and you make your selfe  
believe, you shall draw some advantage  
out of my Amity, though in truth you ex-  
tract nothing thence but charge; nor doth  
it produce any better effects, then thornes.  
And vpon the matter, what els are the  
paines and affaires, I perpetually put vpon  
you; or what difference is there betweene  
the hatred of an Enemy, and so to trouble  
some an affliction as mine. It is I, who  
disturbe your rest, who vsurpe your liber-  
ty, who will not suffer you to haue any  
leasure,

before; though that be the true posses-  
 sion of the wife. And is no want of good will  
 in me, that I change not all your kindnesse  
 into choller; and make not a pleader and  
 wrangler of the best tempered spirit Phi-  
 losophy ever received from Nature; I lay  
 Ambushes for you at Paris, at Fontaine-  
 bleau, and at S. Germaines. Yea, should  
 you thinke to hide your selfe at the  
 world's end, to avoid importunities; I  
 would undertake the voyage of Magellan,  
 to seek you out there: yet are you well  
 pleased with all this, and receive  
 thanks instead of expecting ill words.  
 The care you have to oblige me exceeds  
 all human desires: Good offices come thicke  
 upon me; who they protecte from your  
 frowne, and they abstentions in frowne you  
 are pleased to constrain me: habitudes.  
 Without entering into infinites, doe I not  
 of recent memory owe to your testimony,  
 all the good opinion your excellent friend  
 can have of me; and if hee imagine I am  
 worthy any estimation, it is not you who  
 sets a value upon my defects; and who  
 haue

have assisted me in deceiving him. But  
in what sort soever you have procured me  
these favours, be it that therein you have  
either committed theft, or made an ac-  
quisition, I am still right happy to be be-  
loved by a man, who hath the reputa-  
tion not to affect ill things, and to please  
whom, it is as much as to be reckoned in  
the number of honest men. The day be-  
fore I parted from Court, I had the lea-  
sure to observe him at Mounſieur the Mar-  
shall of Schomberg's house; but I assure you,  
I could ſpie nothing of slender considera-  
tion, either in his words, or aspect; and  
though I have alwayes vsed to be diffident  
of my first opinion; nor euer to iudge with-  
out long deliberation, I have notwith-  
standing herein, sinned against my owne  
rules, and was not ashamed to say, that a  
wit of twenty yeares had amazed mine.  
But the Sermon bell rings, which calls and  
forceably draws me from you: my con-  
tentment therefore must giue place to my  
duty, which commands mee to make an  
end, after I have requir'd newes from you;



concerning a woman, to whom I am ex-  
traordinarily and particularly obliged; of a  
woman I say, who is more worth then all  
our bookes, and in whose conversation  
there is sufficient to make one an honest  
man without either the helpe of Greeks  
or Romans. How glad a Courtier (such you  
are) you understand not French, if you un-  
derstand not *Madame de Desloges*.

On Christmas day, 1625.

~~XX~~

To the same.

I hope very shortly to follow these few  
lines, and to come to court you with as  
much assiduity and subjection, as though  
you were to be the founder of my fortunes.  
I have no other business at Paris, but this;  
though I frame many pretences for that voy-  
age, but I swear seriously you are the onely  
cause. My melancholy is of late become  
so blacke, and my spirits are so beclouded,  
as I must of necessity see you, to dissipate  
them.

them. It is to small purpose to speake well  
 of me in the place where you are, they doe  
 me no good, though; this is as much as to  
 cast incense vpon a dead body, and to strow  
 flowers vpon his graue, but this is no reui-  
 uing of him. I no longer receiue any com-  
 fort in the newes you send me, and I am  
 well assured my misfortune is constant, what  
 alteration soeuer happen in the World: it re-  
 mayneth then, that I seeke for my consol-  
 ation in your presence, and purre forth all  
 my complaints in your bosome; this I  
 will doe at the first sight of the Sun-beames,  
 beseeching you to helpe me, that as in the  
 midst of felicity, I should haue neede of  
 you to make me happy; so also hauing such  
 a friend as your selfe, I shall neuer esteeme  
 my selfe absolutely miserable.

The 10. of Nouem-  
 ber, 1625.

BALZAC!

Cecilia

Balzac

Howe much more it is to be feared, that the

*Balkas* his Letter to *Hidaspes*.

work of bus, yhod besh a noy sinoni flo

-inr on ai aid Let r, ear Ye Kill idy zrow

Doe far more esteeme the *Caribians* li-

lence, then the *Bloquence* of such Writers,

and am perswaded, (excepting in Church

-Service, and for the necessity of Commerce)

the Pope and the King should do well to

forbid them *Latin* and *French*, whereof

they seek to make two barbarous languages.

I know well, that *French* spirits are sworn

Enemies to all sorts of bondage, and that

twelve hundred yeares of Monarchy, hath

not bene of power to make them lose their

liberty, it being as naturall to them as life it

selfe. Whatsoever ugly face they frame to

the *Inquisition*, and how full of Tygers and

Serpents soever they paint the same, yet do

I finde it right necessary in this Kingdome :

For besides that, it would cause (as in *Spaine*

and *Italy*) even the wicked in some sort, to

resemble the Vpright, and vice not at all to

offend the publicke Eye : it would besides

hinder



hinder Fooles from filling the World with  
their bastardy Bookes, and the fault of  
School maisters from being as frequent as  
those are of Magistrates, and Generals of  
Armies. Truly it is a shame there are Lawes  
against those who counterfeit Coynes and  
falsifie Merchandizes, yet that such are freely  
permitted who corrupt Phylsophy and E-  
loquence, and who violate those things the  
Vulgar ought no more to meddle with, then  
with State government, or Religious  
Mysteries. The late great Plague was of  
small consideration in comparison of this,  
which checkes all the World; and surely, if  
speedy order be not taken, the multiplicity  
of our Authours, will make a Lybrary as big  
as Paris, wherein there shall scarcely be  
found one good word, or reasonable conceit.  
These be the fruires arising out of inordinate  
idlenesse, and the third scourge caused by  
Peace, sent to afflict this poore Realme after  
Duels, and Law-suiues. There are hardly  
any to be found, who are contented to keep  
their faults and follies to themselves, or to bin  
in secret; but are also doting vpon their  
owne

owne tomes, as they desire to engrave  
 them in Marble and Brasse, thereby to E-  
 ternize their memory, and to make them  
 past retracting. Now to returne to the par-  
 ty of whom you particularly required my o-  
 pinion, and who indeede is the first subject  
 of this Letter. I must ingeniously confesse  
 vnto you, that next to *Beare* and *Physicke*, I  
 neuer found any thing so distastefull as his  
 works: he wanteth (almost throughout) even  
 naturall *Logicks*, yea that part thereof which  
 prooeth men to be reasonable creatures.  
 In three words hee speakes foure bad  
 ones, and as he alwayes strayeth from the  
 subject whereof he treateth, so doth he or-  
 dinaryly talke in an vnkowne language;  
 though he intend to speake French: Be-  
 sides yee it selfe is not more cold then his  
 conceits, and when he desires to be face-  
 tious (as at euery turne hee faine would)  
 he had neede to be in see with his Reader,  
 to make him laugh; as at Funerals in *Paris*,  
 weepers are vially hired for money.  
 There is no question but truth were of far  
 more force, and disarmed, then it can  
 be

be with the assistance of simple Belloy  
 would struge to afford her. Now suppos-  
 ing such man were engaged in the right  
 without any treacherous design, yet it is  
 as much to abandon Gods cause, as  
 suffer to be supported by so weak and  
 unworthy Penness. The Raigners have  
 not so much wringed Christianity, as  
 those who have not valiantly defended  
 themselves against the Turke, and such  
 who through defect of conduct and skill,  
 though they wanted neither zeale, nor  
 affection, suffer themselves to be surprised  
 by the same advantages, they otherwise  
 might have had over their enemies. True-  
 ly the Empire of the wicked doth much  
 more maintain it selfe by our pusillan-  
 cy, then by its owne power or force;  
 not doth any thing cause Vertue to be so  
 badly followed, as doth the weak and  
 unskillfull teaching and explanation there-  
 of, which were therefore requisite, some wise  
 men, who had bene in this Country,  
 where there is continual debate, and  
 where there is need either peace or truck;



(called the College of Babylon) and who  
 besides had the art to make good things  
 grisefull, and could bring matter to at-  
 tonement by a sweet hand, should come  
 so cleane the Court from those opinions  
 lately introduced, and cure Soules full  
 of wounding them with injuries. It  
 was this great Cardinall who triumphed  
 over all humane spirits, and whose me-  
 mory shall ever be sacred, so long as there  
 shall be any thing of this world to be  
 feared on Earth. It was say the Cardinall  
 of Remy, who was able to find in Episcopis  
 himselfe something modest and  
 transcendent in his life, and cause his  
 fleshy soule to be capable of the greatest  
 secrets of Christian Religion. In though  
 this man had a gift equal in height to  
 the greatest Conquerors, and in doctrine  
 Kebede (in what concerned Religion)  
 and a humble heart of dejected men  
 and infants, and how often his heart (with  
 these two different qualities) imposed  
 silence upon all Philosophy, and spoken  
 of Divine matters, with as great perspi-  
 cuity

cully, although he had already been in flay  
 en; nor had I seen the same diuine veri-  
 ty wholly discovered; whereof here on  
 earth, I haue only a confused vnderstan-  
 ding, and imperfect knowledge. To tell  
 you in plaine termes, but for the workes of  
 this diuine person, which I as highly es-  
 teeme as the victories of the late King, his  
 Maister, and wherein I desire alwayes to  
 leane mine eyes, when I am necessitated to  
 giue out reading: I had bene much trou-  
 bled to retire my selfe from the tracing the  
 Booke you sent me, since any mischief doth  
 so easily catch hold of mee, when I come  
 neere it, as I can hardly looke vpon it be-  
 get without taking the itch, and my ima-  
 gination is so tender and delicate, as it is so-  
 liable and afflictod at the sight of any bale-  
 full object: yet thanks be to God, and the An-  
 tidote I continually take, I am the better  
 armed against this conspiracy you intended  
 against me, and haue yet life in me, after ha-  
 uing bene vnder a fooles hands longer  
 then I desire. But by what I can gather,  
 he is now well standing in good repute in the

place where you meet; humbly thought to  
 find him of such a willful stubbornness  
 that he is head of an empty party. I am here  
 very sorry to find nothing, save only, that  
 between this place and the Pyramide of  
 which so good things do sometimes issue  
 from common opinion, as from a thing too  
 vulgar. And do often take counterfeit ver-  
 tues; yea, even those who have not any re-  
 semblance to the right, for perfect virtues.  
 But when I consider how there is scarce a  
 ny kind of beast which hath not heretofore  
 been adored among Idols; nor any dif-  
 ferent incident in the body, as minds of  
 men, whereunto divinity hath not erected  
 Temples. I do not as all marvelly why di-  
 vers men of former times believed of those  
 who are now called Idols, for why simple  
 people should be so in high reputation  
 for they have adressed themselves to  
 Oracles. The thing I most wonder is for that  
 that both you and I do, and in some sort ob-  
 liged to the deity of the book you sent me  
 as they have received the beginnings of my  
 study, and I am now at the beginning of my  
 study.



the least and least estimable of all men. For  
 my part, I protest before all the world, I am  
 not for all that guilty, riches of the follies he  
 will fall into, nor of any such as he hath for-  
 merly committed, and that having had much  
 ado to purge my understanding from the  
 errors of the College, and to quit my selfe  
 from former superstitions; I have since no other  
 presentation, but do follow such as can no  
 way be reproachable to men. How fool  
 ish I should not direct, I shoud, though my  
 Nurse had died of the pox, and it may  
 sometimes happen, that a mingling of  
 may lay some of these in the building of  
 the Looker upon the Queene mothers  
 Pallace, for me I had, which I shoud  
 the more I shoud, the more I shoud  
 said of villanous and X. M. V. libet times  
 The Letter newly delivered unto me from  
 you, is but three Moneths and an halfe  
 old, it is an Age wherein men are yet young  
 yet some Poets have not reigned so long and  
 in the state wherein the Churches affairs  
 have often stood. Yet might have written  
 vnto you at the beginning of our Pope, and

I had reciev'd yours at the end of another;  
 howsoever I can no way better employ my  
 pen, then in attending my good for-  
 tune; and as it was the vnto be invited a  
 year before hand to the Sybaritic Feasts, so  
 is it fitting you make me long attend the  
 most perfect content I enjoy in this world.  
 I doubt not but I seek all occasions to  
 doe me all offices, and that my absence af-  
 foordeth him much advantage to wrong  
 me; but on the other side, I cannot thinke  
 men will more readily beleieve mine ene-  
 mies words, then mine own actions; nor  
 that it is sufficient onely to slander an honest  
 man, to make him presently wicked. It is  
 true what he saith, that I am not very use-  
 full for ~~the~~ service; I will at all  
 times readily yeelde that quality to his  
 Character; as to the Males that carry his  
 Colours, yet am I too well acquainted with  
 the Generosity of this signall, to thinke  
 he doth more to the body, then the  
 soule; or to suppose that a Farmer should  
 be of higher consideration with him, then a  
 man of warre.

I bid I

D d d

focuer

I neuer make. I will not imagine hee  
 can euer be really altered. I had rather both  
 for mine owne contentment and his ho-  
 nour beleeue, it is onely a voyage he hath  
 made into the Adversaries Countrey, to  
 the end to bring vs some newes, and to  
 giue vs account of what passed at *Utrecht*  
*some* Surely, I suppose, I should not wrong  
 him so much in holding him for a Spye or  
 among Enemies, as to call him a forsaker  
 of his side, and an Fugitive from that  
 Church, where to he hath at least this obli-  
 gation, (if he will confesse no other) that  
 he is still what made him a Christian, & you  
 may doe me a courtesie, to make mee less  
 quainted with the cause inducing him to  
 forsake vs, and to gaine from those Maxi-  
 mists hee hath so often preached on to mee,  
 that a Christian dyes in the Religion of his Mos-  
 ther. That he neuer alters his opinion. I haue  
 neuer repented himselfe of his forepassed, that  
 all *Ministers* are to him suspicious, & will  
 nequid long since I knew, that no man  
 could be had in the hands of Monsieur  
 withoutly, and that he betters all he affects  
 hee



he interested himselfe in my protection, the first day he saw any worker; so as it is not any more my selfe whom hee commends, but his owne Iudgement, which he is bound to defend. Yet will I not desist from being much obliged unto him: For supposing one affords mee a fauour, when at any time hee doth me Iustice, you may well thinke, I haue right particular, and most tender sensibilities for those courtesies I receiue; but they are in speciall regard with me, when they come from a person of so high estimation in my thoughts as he is, and of whom I should still haue much to say, after I had related, how amidst the corruption of this age, and in the authority Vice therein hath gained, he hath notwithstanding the fortitude, to continue an vpight man, and blusheth not at Christian vertues, nor vaunteth of Morall ones. I hope to see him within few dayes, and to take possession of some small corner in his House at *Pampelha*, which hee hath provided for me, there to breath at mine ease, and to see my spirits some.

Sometimes at liberty. In the interim you  
 must needs know, about what I busie my  
 selfe, and that I tell you, I entertaine a  
 fool by in whom I finde all the Actors in a  
 Comedie, and all sorts of extravagancies in-  
 cident to the spirit of man. After my bookes  
 have busied me all the morning, and that  
 I am weary of their company, I spend some  
 part of the after-noon with him, partly to  
 diuert my thoughts from serious things,  
 which doe but nourish my Melancholy. E-  
 ner since I came into this world, I have bin  
 perpetually troublesome to my selfe, I have  
 found all the houres of my life tedious vn-  
 to mee; I have done nothing all day, but  
 sleeke for night. Wherefore if I desire to be  
 merry, I must necessarily deceiue my selfe,  
 and my felicity is so dependant vpon exte-  
 rior things, that without *Rainting, Musike,*  
 and diuers other diuertisments, how great  
 a Muser locuer I am, I haue not suffici-  
 ent, wherewith to entertaine my selfe, or  
 to bee pleased. I thinke not therefore,  
 that either my selfe, or my bookes are suffi-  
 cient to scule my contentment; nay rather  
 if



if you have any hard of speech, if you desire  
 I should have no cause to be sad, make me  
 partaker of all the newes happening in the  
 place where you are, let them see the whole  
 Court by your eyes, cause me to assist at all  
 Sermons by your cares, I give me account of  
 the good and bad passages happening this  
 Winter, and that there part do a post, un-  
 charged with a Garçon of your stile, as  
 there shall be any good house, who shall not  
 bring you some vision of my railed health  
 and how in pieces a rumour in these parts, that  
 Montaigne de Boudenville is illane, but since  
 there are so many more hard atchieve-  
 ments to be wrought, then that it is too  
 great a death to be believed upon the first  
 report, my sickness will necessarily decline my  
 illness upon you. This of November, 1588.  
 Your humble servant, Montaigne.

LXXXVI  
 Ere I not confined to my bed, and  
 should my selfe have solicited  
 the businesse I have recomen-  
 ded unto you, nor should I have suffered



you thus far to oblige me in my absence.  
 But since I cannot possibly part hence, and  
 am here constrained to take ill rest, being  
 farre more grievous vnto me then agitation;  
 I humbly beseech you, to suffer these  
 Lines to faile you in my stead, and to put  
 you in remembrance of the request I made  
 vnto you. Sir, I am resolved not to be de-  
 holding to any but your selfe, for the hap-  
 py successe whereof the goodnes of our cause  
 assureth vs, and in case your Integrity  
 should be interested, I would owe the  
 whole to your fauor. For besides, that you  
 are borne perfectly generous, I doe not in  
 all doubt, but the commerce you haue  
 with good bookes, and particularly with  
 Seneca, hath taught you the Art, To doe  
 good to all men. But to the end the obli-  
 gation I desire to owe you, may be wholly  
 mine owne, instead of referring it to the  
 study of Morality, to your bountifull in-  
 clination, or to the Iustice of my request:  
 I will rather imagine, I shall be the sole  
 cause of this effect, and that you will do  
 without any other assistance, out of the  
 loue

love you beare mee who am pale  
 But since I cannot possibly part hence  
 your most humble and most  
 faithfull servant,  
 BALZAC.

XXXXXXXXXXXXXXXXXXXX

LETTER XXVII.

Montfieur is resolved to leave all worldly  
 Affairs in the state he found them, and  
 these great cares which should have ex-  
 tended themselves over the most remote  
 parts of Christendome, have not as yet pas-  
 sed the limits of his house. He preserves his  
 old age, and prolongs his life by all the  
 possible means he can imagine. But it is  
 thought he will not long make his succe-  
 sor attend, and that his Death will be  
 the first blow in the Gaxone. Philosophers  
 and Astrologers have concluded upon this  
 point; that he shall not see the end of Au-  
 gust. For my part, I never made any great  
 difference between a dead person, and an  
 unprofitable one; and if things be perfect,  
 ought to be postponed to more excellent  
 ones. It were a mockery to make choyce  
 of



of sick folks, and cause them to be ad-  
 zed by those who are in health, .on to put  
 sovereign power into their hands, to the  
 end only to have them do as to others.  
 But it is not my part to reforme all things  
 displeasing me in this World, and I should  
 be very ungratefull, if I blamed that forme  
 of government, where in I finde my selfe  
 very well: In effect (Sir) I speake no more so  
 me of the North, nor its neighbours, I de-  
 clare my selfe for Rome against Paris, nor  
 can I any longer imagine, how a man can  
 live happily vnder your Climate, where  
 Winter takes vp nine Months of the Year,  
 and after that the Sunne appeareth, longly to  
 cause the Plague, and (weake as it is) for  
 beares not to kill men. There is not any  
 place (Rome excepted) where life is agree-  
 able, where the body findes its pleasure,  
 and the spirit his. Where men are at the  
 source of singular things. Rome is the cause  
 you are neither Barbarians nor Rapes, since  
 she hath taught you the civility of Religion:  
 she hath given you those Lawes which blame  
 you against sinne, and those Examples  
 where to



other to you doe the good actions you  
performe. It is from hence Inventions  
and Artſ are come to you, and where you  
haue receiued the Science of Peace and  
Warre, the Painting, Muſicke, and Come-  
dies ſuch ſtrange ſoft Reuerſes, but naturall  
impreſſes that great Vertue is ſelfe you ſo  
much admired in your Court, is thee not  
Roman? That Marchionelle, of whom  
ſo many maruellſ are related, is thee not  
Country woman to the Mother of the  
Graces, and to the Wiſe of Bruns? and in  
truth, to poſſeſſe all thoſe perfections the  
World acknowledgeth in her, was it not  
fitting ſhee ſhould be borne in a place  
whereon Heaven beſtoweth all its Graces?  
Truely, I neede aſcend Mount Palatin,  
or the Capitol, but change ſpirit,  
and others then my ordinary cogitations  
ſeize vpon me. This Ayre inſpireth me  
with ſome great and generous thing I for-  
merly had none, and if I muſe but two  
houres vpon the banks of the Tyber, I am  
aſunderſtanding, as if I had ſtudied eight  
dayes. If nothing I wonder at, that  
being

being so far from you make so excellent  
 verses, and so much the Maiesty of Vir-  
 gils. I suppose therefore none will blame  
 me for having chosen Rome for the place  
 of my abode; or for preferring flowers be-  
 fore snow and yew. If men choose Popes  
 of threescore and ten yeeres old, and not  
 of five and twenty, the dayes are therefore  
 neither sadder nor shorter, nor have we  
 any subject to complain of our Masters  
 debility; since we are thereto obliged for  
 our quiet. you misapprehend it, and conclude it  
 as you like.

From Rome the 25. of March, 1621.

**LETTER**  
 XXVIII.  
 To the most excellent Prince of Wales  
 My Lord, I have received your excellent letter  
 and am much obliged to you for it. I have  
 known you have so absolutely acquitted  
 me to your service; as you have left me no  
 liberty to do what I desire, when there  
 is any question of performing your plea-  
 sure. Since therefore you and your Prin-  
 cers have conspired against my quiet, and  
 that you determine to make my infir-  
 mities



mities as publicke, as though you meant  
 to leade me to the Hospitals or Church  
 porches; I am contented with closed eyes  
 to obey you, and to put my reputation to  
 adventure, rather then seeme to refuse  
 you a thing you have demanded of  
 me. Mounſieur the Priour of Chaux, to  
 whom I communicate my most secret  
 thoughts, and in whose person you shall  
 see that I know how to make good electi-  
 ons, (in deliuering you this letter) may  
 conclude it, and acquaint you with the  
 power I haue given you over all my de-  
 sires: truly, it hath no other bounds then  
 impossibilities. Since as for those which  
 are onely vniust, I beleue, I should make  
 small scruple, to violate the Lawes for your  
 sake, and to sacrifice vnto you, that vertue  
 it selfe is now more deare vnto mee then  
 your Friendship; this is your service  
 I desire to doe what I desire when there  
 is no danger of being  
 Your most humble and most  
 affectionate servant,  
 BALZAC.  
 I have couched against my duty, and  
 that you determine to make my duty  
 LETTER





what I ought to haue found in my selfe: But  
 truly I haue so great obligation to so good a  
 Father, and the care he hath taken to hus-  
 band the good graine he hath cast into me,  
 and to finish mee after hee had framed me;  
 haue beene so great and passionate, as there  
 is no reason, I should follow my private in-  
 clination, by resisting his intention. I goe  
 therefore since it is his pleasure, to liue a-  
 mong wilde beasts, and to expose my selfe  
 to hatred and brackney, as though the  
*Reuerend* and *gracious* were not sufficient to  
 make me miserable. As my first approach  
 the *Grammer* will call me into question,  
 because I put mas the *French* word *Monsieur*  
 into the feminine gender, and doe not beleue  
 the two additions they haue ouer words, is  
 powerfull enough, to cause this word to  
 change sexe. Those who haue not as yet  
 written or will set pen to paper against me,  
 and though *Bridge* will echo nothing but  
 my name and their injuries, I shall be much  
 distressed to be soe, and become an *Author*,  
 and to performe in different good peeces.  
 The meaner sort of spirits will be much  
 moued,

mooned, in that I have for so high a rate  
vpon Eloquence, and being vnable to fol-  
low me, they will shrow stones to stay me.  
The truth I have not dissembled, will at  
once offend our aduersaries and ill Preists;  
debauch persons wil neuer forgive me the  
P.P. they have scene in my bookes; and  
Hypocrites will with mee ill, because  
I set vpon vice even within the *Sanctuario*.  
See here (my deare friend) the persecution  
prepared for me, and of what sorts of peo-  
ple the Army of mine Enemies is compo-  
sed. In all apparence, there is not any va-  
lour able to surmount so great a Multi-  
tude; and I should doe much better to en-  
ioy the peace of my Village, and to eate  
Mellons in security, then to cast my selfe  
into this incensed troope, and to engage  
my selfe in an endlesse warre: yet since all  
Grammarians are not worth one Philoso-  
pher, and in that the better part hath ob-  
tained the aduantage ouer the greater; I am  
in hope, Authority and Reason siding  
with me, I shall easily get the vpper hand  
of Multitudes and Inuincible. To taxe me



in these times wherein we are, is as much  
 as to giue the ly to his *Maſter*, and to con-  
 demne the opinion of the prime men of our  
 Age. Those who gouerne at *Rome*, and at  
*Paris*, make my labours their delights; and  
 when at any time they lay aside the waight  
 of the whole *World*, they refresh themselves  
 with my *Workes*. But if some bad *Monkes*  
 who in religious houses, as Rats, and other  
 imperfect creatures may happily haue beene  
 in the *Arke*, seek to gnaw my reputation,  
*Mounſieur de Nantes*, and *Mounſieur de Berulle*  
 will conserue it; and you know them for  
 two men, whom the *Church* in this age be-  
 holdeth, as two *Saints* di-interred out of the  
 memory of her *Annals*, or two of those *Pri-  
 mitive Fathers*, whose Soules were wholly re-  
 plenished with *Iesus Christ*, and who haue e-  
 stablished the *Truth* as well by their *Blood*, as  
*Doctrines*. I haue besides, as an Opposite to  
 my Calumniators, one of the most perfect  
 Religious this day liuing. I meane Father  
*Ioseph* whose great Zeale is guided by as e-  
 minent an vnderstanding, and who hath  
 the same passions for the generall good of  
*Christen-*

Christians, as Courtiers have for their parti-  
 ticular Interests. This irreproachable wit-  
 ness knowes, I reverence in others the Pri-  
 viledges not in my selfe; and if I performe  
 not all the actions of a perfectly vertuous  
 person, yet have I at least all the sensibilities  
 and desires of *Monsieur* the Abbot of *Sancy*  
*ran*, who is not ignorant of any thing falling  
 within the compasse of humane vnderstan-  
 ding, besides the more sublime gifts and illu-  
 minations wherewith he is adorned, and  
 who in a right profound literature, hath  
 yet a more resigned humility, will answer  
 for me in the same case, and though all these  
 strange forces should faile me, have I not suf-  
 ficient in the protection of the Bishop of  
*Aire*, and *Monsieur Bouthilier*, who doe  
 both of them loue me, as though I had the  
 honour to be their Brother; and who are so  
 sage, so judicious, and so vnderstanding in  
 all things, as it is not probable they would  
 begin to erre by the good opinion they haue  
 of me: I suppose that hereupon I may ven-  
 ture to goe to Court, and that with so power-  
 full assistance, there are no enemies I neede  
 feare.







yea, of such as will be neither grieved, nor  
comforted: They may indeede flatter me-  
lancholy, and afford a man (in despair)  
poyson not vnpleasing vnto him, but do  
contribute any thing to the satisfaction of  
a contented spirit, and to mingling his fellicies  
with the pleasures of his life without cor-  
rupting all the sweetness, is a thing I can  
hardly be drawn to beleue: And I here im-  
agine you haue rather a designe to tell me  
some good newes, then to aduise aduerse.  
For you do me. At the age of vnto you  
are seated vpon Flower-de-luces, and can  
you lye downe vpon Roses? You are wise,  
and haue not acquired the same with losse  
of your best yeares, you are borne the same  
wee desire to be at the best: on what side  
soeuer you cast your eyes, you find present  
felicities, and certaine hopes stand where  
there neither Louer nor Pallace to pro-  
mise you preferments or offices, the house  
where you are, may alone make you happy.  
There it is, where vertue hath no cause to  
complaine of the iniustice of Fortune, and  
where she is more commodiously lodged,  
then

then among Philosophers, without going  
-chances; but possible whatsoever we desire  
(might wish, and what we imagine in our  
dreams. In the dayes which to mee are so  
long, and whose each moment I reckon,  
passe over swiftly by. *Killeseus*; nor can  
Rocher annoy you in a society capable to  
make such poverty pleasing. What likeli-  
hood is it then, this being so, you should  
be of your Letters opinion, and that you  
cannot be without me. It sufficeth mee,  
you sometimes have me in your thoughts,  
as those in Heaven behold what they left  
on Earth; and that you receive the votes  
and prayers I shall hereafter adresse unto  
you, after the solemne protestation I am a-  
bout to make, to remayne whilst I live,  
your most humble and most  
faithfull servant,

From Paris the 25<sup>th</sup> of  
of September, 1617.

faithfull servant,

BALZAC.

There it is, *the end of the fourth and last book*  
complainte of the *illness of Fortitude*  
where there is more commodiously lodged  
then



4 in book 2  
man 4. 1614



**A Table of the Letters contained in this**  
**Volume of Monsieur de Balzac: wherein the names**  
**of all those to whom his Letters have been**  
**written, are contained.**

**The first Booke.**

**T**he Letter of my Lord the  
Cardinall of Richelieu to  
Monsieur de Balzac. p. 1.  
The answer to my Lord, the  
Cardinall of Richelieu's Let-  
ter. p. 5.  
The third Letter, to my Lord the  
Cardinall of Richelieu. p. 10.  
Fourth, to the same. p. 13.  
Fifth, to the same. p. 17.  
Sixth, to the same. p. 20.  
Seventh, to the same. p. 24.  
Eighth, to the Lord Bishop of  
Aye. p. 34.  
Ninth, to the same. p. 39.  
Tenth, to the same. p. 44.  
Eleventh, to the same. p. 48.  
Twelfth, to the same. p. 58.  
Thirteenth, to the same. p. 61.  
Fourteenth, to the same. p. 68.  
Fifteenth, to Monsieur de la  
Motte. p. 74.

Sixteenth, to Monsieur de  
Bois-Robert. p. 86.

**The second Booke.**

**T**O my Lord the Cardinall of  
Vallere. p. 94.  
Second, to the same. p. 102.  
Third, to the same. p. 107.  
Fourth, to the same. p. 111.  
Fifth, to the same. p. 116.  
Sixth, to the same. p. 117.  
Seventh, to the same. p. 128.  
Eighth, to the same. p. 131.  
Ninth, to the same. p. 135.  
Tenth, to the same. p. 140.  
Eleventh, to the same. p. 144.  
Twelfth, to Monsieur de  
Planty. p. 148.  
Thirteenth, to Monsieur de la  
Magdelena. p. 152.  
Fourteenth, to Monsieur de  
Montigny. p. 154.  
Fifteenth, to my Lord the Duke  
of Espemon. p. 158.



## The Table.

<p>Sixteenth, from the same Duke into the King. p. 163. Seventeenth, from the same Duke to the King. p. 165. Eighteenth from the same Duke to the King. p. 175.</p>	<p>Fifteenth, to Olympa. p. 265. Sixteenth, to Cryfolita. p. 269. Seventeenth, to Clorinda. p. 271. Eighteenth, to the same. p. 273. Nineteenth, to the same. p. 276. Twentieth, to the same. p. 280. Twenty one, to the same. p. 284. Twenty two, to Lidia. p. 287. Twenty three, to Monsieur de Ambleville. p. 288.</p>
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### The third Booke

**T**o my Lord the Duke of  
Valere. p. 191.  
Second, to Monsieur de Puelles,  
Gouverneur of Talmont, and  
Marshall of the Field of the  
Kings armies. p. 197.  
Third, to Hydaspes. p. 202.  
Fourth, to the same. p. 217.  
Fifth, to Monsieur de la Roche,  
Captaine of the Guard. p. 219.  
Sixth, to Monsieur de Bois-  
Robert. p. 222.  
Seventh, to the same. p. 227.  
Eighth, to the same. p. 235.  
Ninth, to the same. p. 240.  
Tenth, to the same. p. 245.  
Eleventh, to Monsieur Girard,  
Secretarie to my Lord the  
Duke of Espernon. p. 253.  
Twelfth, to the same. p. 257.  
Thirteenth, to the same. p. 260.  
Fourteenth, to the same. p. 261.

Twenty three, to Monsieur de  
Ambleville. p. 288.  
Twenty four, to the Lord Mar-  
shall of Schomberg. p. 223.  
Twenty five, the Lord Marshall  
of Schombergs an-  
swer. p. 296.

### The fourth Booke.

**T**he Letter to my Lord the  
Marshall of Schom-  
berg. p. 298.  
Second, to the Lord Bishop of  
Angoulesme. p. 303.  
Third, to the Reverend Father  
Garraffe. p. 306.  
Fourth, to the Lord Cardinall  
of Valere. p. 312.  
Fifth, to the same. p. 316.  
Sixth, to the Lord Bishop of  
Nantes. p. 320.  
Seventh,

# The Table.

<i>Seventh, to Mounſieur de la</i>	<i>Vaugelas.</i>	<i>p.398.</i>
<i>Marque.</i>	<i>p.325.</i>	<i>Twentieth, to the ſame.</i>
<i>Eighth, to Mounſieur Tiffan-</i>	<i>p.327.</i>	<i>Twenty one, to the ſame.</i>
<i>dier.</i>	<i>p.329.</i>	<i>Twenty two, to the ſame.</i>
<i>Ninth, to Mounſieur Far-</i>	<i>p.331.</i>	<i>Twenty three, to the ſame.</i>
<i>ret.</i>	<i>p.333.</i>	<i>Twenty four, to</i>
<i>Tenth, to Mounſieur Coeffere-</i>	<i>p.334.</i>	<i>Hydaſpe.</i>
<i>au, Biſhop of Marielle.</i>	<i>p.336.</i>	<i>Twenty five, to Mounſieur de la</i>
<i>Eleventh, to Mounſieur Pou-</i>	<i>p.338.</i>	<i>Eſtang, Advocate to the</i>
<i>zet.</i>	<i>p.340.</i>	<i>Kings priuy Counſell.</i>
<i>Twelfth, to Madamoſelle de</i>	<i>p.342.</i>	<i>Twenty ſix, to Mounſieur de</i>
<i>Gourmy.</i>	<i>p.344.</i>	<i>Auauz, Maſter of requeſts of</i>
<i>Thirteenth, to Mounſieur Ber-</i>	<i>p.346.</i>	<i>the Kings Houſe, and Ambaſ-</i>
<i>niere, Preſident in the Court</i>	<i>p.348.</i>	<i>ſador for the French King at</i>
<i>of Parliament of</i>	<i>p.350.</i>	<i>Venice.</i>
<i>Roan.</i>	<i>p.352.</i>	<i>Twenty ſeven, to Mounſieur</i>
<i>Fourteenth, to Mounſieur de</i>	<i>p.354.</i>	<i>Borbonius, the Kings Greeke</i>
<i>Voiture.</i>	<i>p.356.</i>	<i>Profeſſor.</i>
<i>Fifteenth, to Mounſieur de</i>	<i>p.358.</i>	<i>Twenty eight, to Mounſieur de</i>
<i>Vaugelas.</i>	<i>p.360.</i>	<i>Bois-Robert.</i>
<i>Sixteenth, to Mounſieur de Ra-</i>	<i>p.362.</i>	<i>Twentynine, to the Prior of</i>
<i>can.</i>	<i>p.364.</i>	<i>Chiues.</i>
<i>Seuenteenth, to the Abbot of S.</i>	<i>p.366.</i>	<i>Thirtieth, to Mounſieur Bou-</i>
<i>Cyran.</i>	<i>p.368.</i>	<i>thillier, one of the Kings</i>
<i>Eighteenth, to Mounſieur de</i>	<i>p.370.</i>	<i>Counſell, and of his Councell</i>
<i>Malherbe.</i>	<i>p.372.</i>	<i>likewiſe in Parlia-}</i>
<i>Nineteenth, to Mounſieur de</i>	<i>p.374.</i>	<i>ment.</i>

ERRATA

Page the 7, for, addresse, read, write. p. 11. instead of, or if, read,  
 or as if. p. 8. for, my favour, read, in my favour. p. 10. for, and  
 that, Artemizari goodnes, read, and I suppose that Artemizari goodnes.  
 p. 48. for, dunble, read, dunbe. p. 13. for, addresse, read, write. p.  
 3. line 11. read, and that resolutions. p. 188. for, of charity, read,  
 clearly. p. 186. for, variety, read, vanity. p. 261. whole over  
 long living, read, for whole over long lining. p. 160. for, tryed, read,  
 tryed. p. 348. for, importunities, read, importunities. p. 155. for,  
 at the worst, read, at the most. p. 363. for, concerning, read, confer-  
 ring. p. 369. for, you are, read, you were. p. 291. for, orders, read,  
 ordures. p. 324. for any workes, read, my workes. p. 141. for, I neuer  
 die, read, I neuer dine. p. 333. for, Eliza, read, Eliza.

FINIS





